The LUTHERAN

EVERYONE HELPS

Christian families share their burdens

3, No. 32

MAY 9, 1951

EDTS

Tribute to Mother

THE BOY WAS a member of my freshman social studies class. I got to know his mother rather well, and when she became ill, I asked him each day about her progress. After she had been in the hospital for a week, the boy said, "I didn't do very good in the test today. In fact, I've slipped in most of my school work since mother got sick. Seems it's hard to concentrate."

"Don't concern yourself about that now," I said. "I'd rather see a boy feel as you do than be indifferent about his mother."

Then as if he wanted to be certain he did his father no injustice he said, "Dad does all he can and so do my brothers and sisters, but when mother isn't in our home—it's like the light has all gone out of it. Without her we're all going about doing our work like it's a habit. She gives it spirit and meaning."

What a fine tribute for a young son to pay his mother! I couldn't help but think that this was what Luther must have meant when in his explanation of the Fourth Commandment he bade us esteem our parents. What a good world this would be if all children could honestly feel the same way!

—KATHERINE BENION

The LUTHERAN — News Magazine of the United Lutheran Church in America

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Next Week: MUSIC IS HIS MINISTRY - - - By Carl G. Karsch

THE CHURCH IN THE NEWS

Program for peace

There are dozens of countries where farmers still plow their land with sharp-pointed sticks, carry water in leather sacks to irrigate their fields, haul ripened grain home on their backs at harvest time. Christian missionaries have taught easier and more productive methods of farming in some of these countries.

Missionaries have built hospitals, given lessons in sanitation, introduced vaccines. Along with preaching the Gospel they have helped people live healthier, longer lives. But missionaries have never had very much money. They couldn't go far in their campaign against poverty and ignorance.

Suddenly governments of Western nations have realized that things the missionaries have been doing may be an effective way to save Asia and Africa from communism. If standards of living can be raised among hungry people, promises of Communists won't be so attractive.

President Harry Truman proposed "a bold new program" of technical assistance to backward nations. This was "Point Four" in his 1949 inaugural address. The U.S. Congress has appropriated $34.5 million for the program in 1951. The United Nations has about $20 million to spend on it.

Late in April 125 Protestant church leaders met at Buck Hill Falls, Pennsylvania, to decide how their long-range missionary work ought to be hooked up with government efforts.

No political purpose

There is no reason why missionaries shouldn't help spend some of the money given by governments for aid to poverty-stricken countries, church leaders agreed. Scholarship funds for mission schools and money for improving health were approved.

But church agencies must avoid "dangerous political involvements with governments both at home and abroad," it was said. And church people want the campaign against hunger and disease to be for the sake of the people who are helped, not for those who give the help. They don't want it to be merely "a weapon in the cold war, a device for buying allies and bribing the undecided."

Church leaders said they hoped that "all Americans of whatever political party or religious faith" would support a program to "make our immense material resources and technical skills available to those nations which need them." They thought this might avert "the threat of destructive revolution."

ULC Board supports Point Four

Endorsement of aid to backward countries in raising their living standards was given in late April by the United Lutheran Church's Board of Social Missions.

"We urge our people in the United States and Canada to study carefully and support action on the program of technical assistance to underdeveloped countries," the board stated. "This is important to the peace and political stability of the world."

The board urged quick action on sending grain to India. "We urge our people in the United States to write immediately to their senators and congressmen," it stated, "urging affirmative and speedy action on the request from India for food grains to avert famine and mass starvation. We believe this action will contribute to world stability and peace."

d speaks on MacArthur question

a close vote the ULC Board of l Missions struck out of a resolution opted on April 26 a statement en- ng the Truman administration policy e war in Korea. The board voted 9 o delete the words—"the United Na- should strive to limit the scope of war."

embers of the board said this state- involved a judgment on military rs which they did not wish to make. esolution as adopted states that "we the policy that our governments lead the way in reversing the mad toward a third world war.' We re- he concept of a preventive war."

the question of whether General Arthur should have been recalled Tokyo, the board stated that "we attention to the constitutional and tional principle held by the United s and Canada that military author- ust be subordinate and obedient to ivilian power of government, and we our people to reaffirm our support of principle."

her statements of the Social Missions d on the tense international situation : "The United States and other na- must continue to recognize the au- ty of the United Nations to determine measures shall be taken to oppose ession" . . . "The United States, while dering rearmament unavoidable, demonstrate constant readiness to international disputes by negotia- and conciliation."

nover delegation elected

xteen men and women to represent United Lutheran Church at the Lu- an World Federation assembly next were elected last month by the ch s Executive Board. Sessions will eld in Hannover, Germany, July 25 to August 3, 1952.

SOME DAY, MAYBE

As the tide of war surged around Korea's battered capital, Seoul, people remembered peaceful days when Bethany Church in that city had been crowded with worshipers. Such days will come again, church members say confidently

It had been expected that United Lutherans would be entitled to 24 delegates. With the number limited to 16, it was impossible to select people representing all parts of the church. Some persons must be included in the delegation because they already hold key positions in the various commissions which will report to the assembly in Hannover.

Those elected are:

Dr. Henry H. Bagger, Lancaster, Pa.
Dr. Henry Beisler, New York City
Dr. Paul C. Empie, New York City
Mr. Henry Endress, New York City
Dr. Franklin Clark Fry, New York City
Dr. Donald R. Heiges, Chicago
Dr. Clarence E. Krumbholz, New York City

Mrs. John B. Moose, Columbia, S. C.
Dr. O. Frederick Nolde, Philadelphia
Dr. J. H. Reble, Kitchener, Ontario
Dr. F. Eppling Reinartz, New York City
Dr. Joseph Sittler, Chicago
Dr. Clarence C. Stoughton, Springfield, Ohio
Dr. Theodore G. Tappert, Philadelphia
Dr. Abdel Ross Wentz, Gettysburg, Pa.
Sister Mildred Winter, Philadelphia

Questions about deaconess work

Questions about the future concerned the ULC Board of Deaconess Work at its April 25 meeting. Problems to be solved during the next few years, according to the Rev. William H. Cooper, chairman of the committee to study the expansion of the diaconate, are:

1. Shall there be one motherhouse or two? (At present the ULC has motherhouses at Philadelphia and Baltimore.)
2. Shall there be one deaconess training school? (Both motherhouses now conduct schools.)
3. Shall there be synodical direction and control of deaconesses?
4. Shall there be salaries for deaconesses, or should the present co-operative plan continue? If the latter, what is the relation between deaconesses and other full-time women church workers in matters such as pensions?

Motherhouse may move

The Philadelphia Motherhouse will have special problems of its own to solve in the near future. The motherhouse stands on ground leased from adjacent Lankenau Hospital for 999 years at $1 a year. In its building it conducts a children's hospital and the Mary J. Drexel old folks' home.

Lankenau Hospital has now started construction of a $6 million building in a suburb of the city, to which it will eventually move. The motherhouse has been closely tied up with the hospital (where deaconesses serve as nurses and administrators, and which in turn provides heat, light and laundry service for the motherhouse).

The Philadelphia Motherhouse can decide to do one of four things: 1) move to the new location of the Lankenau Hospital, 2) remain at its present location after the hospital moves, 3) merge with the Baltimore Motherhouse at a new location in or near Philadelphia, 4) merge with the Baltimore Motherhouse at the present Baltimore location.

Field workers will explain

Three field workers will aid Field Secretary Evelyn Houlroyd in explaining the work of deaconesses to every congregation of the ULC before the end of 1953. Many Sunday school children and some adult members have never seen a deaconess or heard about their work.

Selected to carry the message to the "grass roots" of the church are Sister Bernice Pantel and Sister Mary Jane Jessen, with a third worker to be added soon. Aim of the visits to congregations will be to inform church members about what deaconesses do, and to recruit young women for this type of service.

Church paper withdraws

For nearly 30 years United Lutheran Church conventions had been going on record in favor of cutting down the number of periodicals published by boards and agencies within the church. The only result is that the number of periodicals has slowly increased.

This month the ULC Board of American Missions made an unusual announcement: the May issue of its monthly paper *Ecclesia Plantanda*, the board announced would be the last offered for general cir

WILL EXPLAIN
Mary Jane Jessen, Bernice Pantel

on. From now on this paper will be use organ, designed to inform and l Home Mission pastors with their rms." It will be sent only to these ss and to mission officials.
st of the home mission information : channeled through THE LUTHERAN ture articles and in a new section d "American Missions."

nal walks

the head of the procession in New City's "Loyalty Day Parade"— 28—General Douglas MacArthur ride alongside New York's Roman lic archbishop, Cardinal Spellman. announcement sent some Protestant pressure way above the safety mark. v York's "Metropolitan Committee eligious Liberty" issued a stern pro- "The committee regards this as in- cant in itself, but another manifesta- the dominance of the Roman Cath- erarchy in the public affairs of New " it announced. "The fact that the nal has been handed this exclusive nce, above veterans and clergymen fa iths taking part in the ceremonies, nsive to many."
ns were quickly changed. When the parade moved along Fifth Avenue, General MacArthur was riding in the lead car, but Cardinal Spellman and the Protestant Episcopal bishop of New York, Horace W. B. Donegan, were walking side by side.

Lutheran merger talk

For several years there had been talk of a three-church merger among Lutherans of America, combining the American Lutheran Church, Evangelical Lutheran Church, and United Evangelical Lutheran Church. The three churches had agreed at their 1950 conventions to appoint committees to formulate plans for merger.

In late April two more churches joined the merger discussions. The Augustana Lutheran Church and Lutheran Free Church were invited to attend a conference in Chicago. The Augustana Church will be asked at its convention next month to instruct its representatives on how far they should go in exploring the merger possibilities. The Free Church may also select a committee to investigate.

All five of the churches are members of the National Lutheran Council. The United Lutheran Church, also a member of the Council, has not been invited to enter the merger discussions.

Congregation leaves Wisconsin Synod

Year by year the Lutheran Church—Missouri Synod—had been moving toward better understanding and co-operation with the eight member churches of the National Lutheran Council. But the Wisconsin Synod (fellow-member of the Missouri Synod in the Synodical Conference) stood scowling and glowering on the sidelines.

Wisconsin Synod pastors found fault with Missouri congregations for permitting their boys and girls to join the Boy Scouts and Campfire Girls. They resented

the fact that Missouri pastors serve as chaplains in the U.S. armed forces, and that laymen of the Missouri Synod belong to an unofficial organization named "Lutheran Men of America" in which National Council Lutherans are members.

Trouble came when the Missouri Synod organized a congregation in Appleton, Wisconsin, which was considered Wisconsin Synod territory. Wisconsin people refused to recognize the Appleton group as fellow-Lutherans. Last month the Wisconsin Synod congregation in Menasha, near Appleton, voted to leave the Wisconsin Synod and ask for Missouri Synod membership.

The congregation can no longer "build the Kingdom of God properly" in the Wisconsin Synod, explained the pastor, the Rev. Paul G. Bergmann. Wisconsin, he said, is practicing "duplicity, intolerance, aloofness, unbrotherliness, and tyranny of conscience."

Missouri Synod leaders have sometimes moved more slowly toward cooperation with National Council Lutherans because of the criticism they knew they would get from the Wisconsin Synod. If the Missouri-Wisconsin tie is broken, swifter progress toward closer relations of Missouri and National Council Lutherans may be expected.

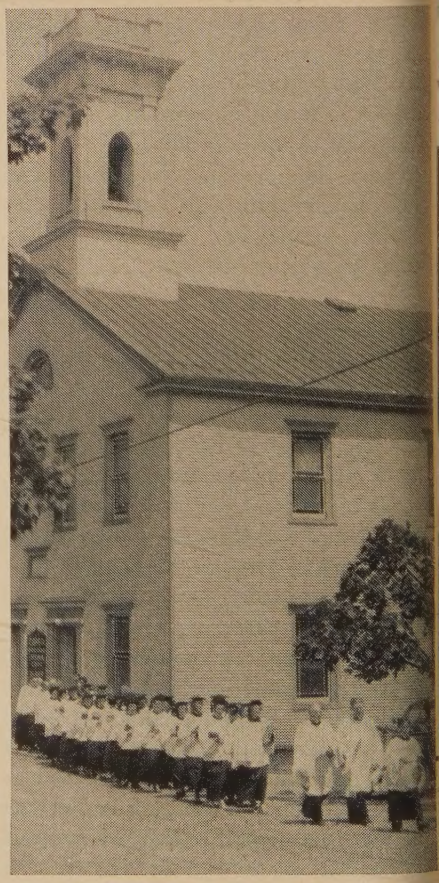
Communists arrest

A Methodist bishop in China, W. Y. Chen, had been arrested in Shanghai, it was made known last week. He was denounced as an "imperialist agent," and was charged with "Americanizing" Protestant churches in China.

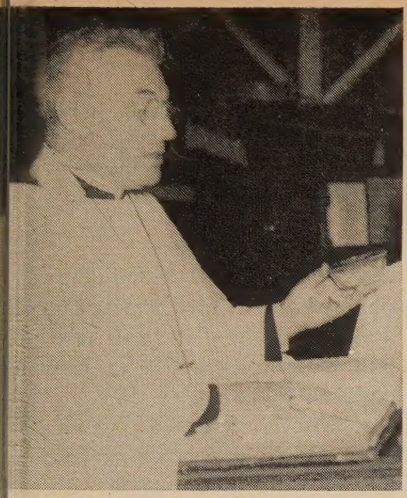
A Roman Catholic bishop, Francis X. Ford, was arrested last month. Communists said he was a spy. There were 15 other Roman Catholic missionaries arrested or deported within three days.

Chinese Christians met in April to plan ways af "purging" their churches "of last vestiges of imperialistic influences." They said they wanted their churches "to achieve independence in maintenance, administration and religious teaching."

Those who are spokesmen of the churches are under heavy pressure to do as government officials instruct them. There were 150 leaders meeting in Peking last month. They echoed the Communist party line in pledging "full support for the Korean people in their struggle for freedom and independence. Of course the people they were talking about are the Communists of North Korea.



CHOIR LEADS PROCESSION



BLESSING OF THE SEED

or Clarence A. Steigerwalt conducts
al Life Sunday service at Summer Hill

Prayers for farms

An ancient rite, the Service for the Blessing of the Fields, had been celebrated in country congregations on the Fifth Sunday after Easter. This year in seven conferences of the Lutheran Ministerium of Pennsylvania, and in dozens of United Lutheran congregations elsewhere throughout the country, the observance was held on April 29.

Each year since 1934 the rite has been celebrated in St. Paul's Church, Summer Hill, Pa.—probably the first Lutheran congregation in America to restore the ancient custom. The service begins in the church, and includes a solemn procession of the congregation into the field where the blessing of God is invoked on the seed to be sown and on the farmer who tills the fields.

ENTERING THE FIELD

Choir leads the way. Congregation is seated in outdoor place of worship

World News Notes

U.S. vs. Britain

A good many Americans had been shocked by Britain's rapid progress toward socialism under the leadership of its Labor government. They were disturbed when Britain gave formal diplomatic recognition to the Communist government of China. They were angry because Britain continued trade relations with China, and wanted the Chinese Communists in the United Nations.

Britain had grievances against the United States. After a century of being the strongest nation in the world, the British had lost much of their strength in two world wars. Now they found themselves obliged to accept U.S. leadership in world affairs.

They were troubled because the U.S. in its giant mobilization program was buying up a vast share of the world supply of raw materials—metals, rubber, wool, cotton, sulphur—and not leaving the British enough for their normal industrial use.

Most of all, the British were afraid the U.S. would plunge them into a new world war without their consent, by drawing Russia into the fighting in the Far East.

British resentment against America flared into the open when Aneurin Bevan quit the Labor cabinet in late April. "We've allowed ourselves to be dragged too far behind the wheels of American diplomacy," Mr. Bevan protested.

Indians starve

The sharp edge of hunger had made people of India desperate. Rioting broke out in West Bengal as starving Indians demanded food. Troops were sent to maintain order after six hunger marchers had been killed in a clash with police.

Farm laborers in Bihar were leaving the fields to tramp the roads aimlessly in the direction of some neighboring territory where they might find food.

Report on Communists

There are 43,217 Communist Party members in the United States, announced J. Edgar Hoover of the FBI last month. About half of them live in New York City, he said.

Mr. Hoover classified 14,000 of the Communists as dangerous, and said they would all be arrested if a war with Russia begins.

Israel's plans

The little country of Israel expects to grow large, said the Syrian delegate to the United Nations, Faris Bey el Khouri, in a UN debate last month. A map has been drawn by Israeli, he said, which shows the borders of their land extended to the Nile in Egypt and the Euphrates in Iraq—a much larger territory than Israel achieved in the days of King Solomon.

Israeli spokesmen said their country has no intention of trying to enlarge its borders. Even the radical Irgun group is agitating only for including Arab Jordan —part of Palestine under the British mandate—in the new state of Israel.

Arab leaders said they could not make peace with Israel until the Jewish state allows 100,000 Arabs to return to their homes in the territory now held by Israel, and compensates the remaining refugees for the loss of their property.

Negro gets in

Stone walls that keep Negroes from equal privileges with white folks in the United States are steadily crumbling away. Last month the University of North

rolina admitted a Negro student, Ed-rd O. Diggs. He is the first to enroll

Mr. Diggs had been a teacher in public hools for Negroes, and now wishes to dy medicine. The university agreed to mit him according to a new policy opted by the board of trustees on April Well-qualified Negroes can enter the iversity's professional schools when the urses they want are not provided in te-supported schools for Negroes.

Trustees voted 61 to 14 in adopting e policy after three hours of discussion. Four Negroes seek admittance to the iversity's law school. A U.S. Court Appeals has upheld their right to en-ll. The university is contesting the court cision because it states that the law hool at a state institution for Negroes, orth Carolina College, offers equal facil-es for legal studies.

olence in Colombia

More than a year after the rough elec-on battles that produced rioting and urder in Colombia, the little South merican country has not settled down uch. President Laureano Gomez stated st month that "murders, tortures, mu-ations, robberies, pillaging and burnings e being carried on throughout the coun-y by bandits who disguise themselves political combatants."

Conservatives defeated the Liberals in violent campaign late in 1949. The olence has continued and has spread idely through the country, with armed ands attacking each other almost as in a vil war. The government has been un-ble to impose law and order.

dope in Iran

Strikers at the big Abadan oil refinery n southern Iran were going back to work late April. Government officials thought their country was quieting down after the outburst of anger against the British who have exploited Iran's oil supply for many years.

If Iranian oil were withheld from western markets, all of western Europe would have to go on strict gasoline rationing. The British-owned Anglo-Iranian Oil Company had fought all efforts to give Iran a bigger cut out of the profits of the business, and as a result might lose everything. That would be a tremendous victory for Iran's watchful neighbor, the Soviet Union.

Japan wants security

TOKYO (*Worldover Press*).—If the pending peace treaty is to command the support of the Japanese, it must contain an unqualified assurance of the nation's security. The Japanese would feel much safer under a direct American guarantee of protection than under any United Nations collective security.

Japan is not certain that all of the former enemy powers in the UN would be enthusiastic about supporting her in the event of aggression in which she is a victim.

Australia, New Zealand and the Philippines are none too friendly or forgiving towards Japan, and sooner or later they may require U.S. aid. Should Japan be attacked, she may not receive aid similar to that given Korea.

There is strong opposition to Japan's rearmament among her former enemy nations. But in Japan, too, the masses are wary about the possible resurgence of militarism, to say nothing of the tax burden. In a recent poll conducted by one of the newspapers, the majority of young men in the farming areas opposed military conscription. The bulk of Japan's prewar army personnel was conscripted from among the farm youths.

WHEAT FOR INDIA

HOPE EMERGED that U.S. wheat may reach India in time to avert widespread starvation, as Senate and House committees took new steps in that direction. Floor debate and legislative action in both houses seemed likely before the middle of May.

Heightening of the food crisis in India, with hunger riots in several provinces, helped to spur Congress to action. President Truman had urged in his original request that the grain should be on its way by April 1. Strong opposition at both ends of the Capitol delayed action until far beyond that date.

The fact that famine threatened was undeniable. A series of natural calamities —earthquake, floods, locusts, drought—, had wiped out the always slender margin of food supply. The Indian government succeeded in buying four million tons of grain on the world market, but needed two million tons more to tide over the most acute shortage.

Finally, an appeal was made to the U.S. to supply the needed wheat on the basis of a long-term loan.

The U.S. State Department favored sending the grain as a gift, because of India's limited resources for repayment. The House Foreign Affairs Committee approved a bill in February authorizing the spending of $190 million to provide two million tons of wheat as an outright grant.

Inaction

THIS PROPOSAL struck a snag in the House Rules Committee, which screens all legislation before it reaches the floor. Dominated by a coalition opposed to the giving of food without any strings attached, the committee refused to schedule the bill for debate and action. Protests poured in, but the Rules Committee remained adamant.

In the Senate Foreign Relations Committee, there was a long period of inaction. Senators were not convinced that people at the "grass roots" really favored the gift to India. Resentment at India's role in Asia and in the United Nations increased their unwillingness to provide the needed grain.

Action

MEANWHILE, PUBLIC sentiment began to crystallize. Church leaders emphasized the critical nature of the situation and urged prompt action for the alleviation of human suffering. Students of world trends pointed out that failure to help India might intensify anti-American feeling in the Orient and produce a rising tide of bitterness. Offers of Russia and China to sell grain to India increased the pressure for action by Congress.

In the Senate, hearings were finally held. A bill was approved authorizing the shipment of grain to India, half as a grant and half as a loan. In the House, the Foreign Affairs Committee bowed reluctantly to the firm stand of the Rules Committee. A new bill was drafted stipulating that the entire shipment of grain should be on a loan basis, and that repayment should be partly in strategic materials needed by the U.S. The new bill seemed likely to pass the Rules Committee.

Even in their watered-down form, both bills are expected to face opposition from the floor. A groundswell of Christian sentiment would help materially in encouraging members of Congress to take their stand on the side of human compassion and international understanding.

—ROBERT E. VAN DEUSEN

CRUMBLING TEMPLES OF ANCIENT GREECE
Parthenon, with Mars Hill at right

ne Greeks Remember Paul

STEWART W. HERMAN

Events are planned next month to celebrate the 1,900th anniversary of the founding of the first Christian congregations in Europe

N THE YEAR 50 or 51 the Apostle Paul ted pagan Greece and organized three ssion congregations—in Athens, Cor- , and Salonika. This year—1951— Greek nation will join in the celebra- of this notable anniversary.

Christian visitors will have special rea- to re-read the first letters which were tten by Paul from Corinth to a few essalonian friends. And on June 29 a ge throng will assemble on Mars Hill ere the great missionary preached a ghty sermon (Acts 17).

The Greek name of Mars Hill is *Areopagos,* which sounds something like "Harry, hop a bus," without the h's and with accent on hop! High though the Areopagos rises over the old streets of Athens, even higher soars the majestic Acropolis, like an ocean liner over a coastal vessel. In ancient times the big Acropolis and the smaller Areopagos had two distinct functions; one was the throne and the other the footstool. Originally the Acropolis was a castle fortress and the seat of Greek kings. The Areopagos was the meeting place of the king's high councillors to advise the throne on political and judicial matters. It continued to function long after the kings gave way to the first democracy. The Acropolis

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Herman is director of the Resettlement vice of the Lutheran World Federation.

gradually was crowned with beautiful temples, but the court on Mars Hill maintained an unbroken existence until the Turks overran southeastern Europe in 1453.

The Acropolis still carries the magnificent Parthenon—a relic of Greece's golden age, but Mars Hill is nothing more than a bald rock whose lower slopes are fringed with small trees among which people rest and read.

You would never know that any public buildings once stood there. An inconspicuous bronze plaque carries the full text of Paul's sermon to the Athenians. The place of this address in Christian literature is as secure as that of the Parthenon in classical architecture.

June 29 is celebrated every year in Greece as the day of Saints Peter and Paul. It is also the name-day of the king of Greece, that is, his official birthday. Government officials and the diplomatic corps pay him their respect and extend their best wishes.

This year the occasion will be greatly enhanced by prominent representatives of many churches who will participate in a pilgrimage, retracing the footsteps of the bold apostle who planted the Christian faith in Europe. This festival will be sponsored, of course, by the Orthodox Church to which 97 per cent of the Greek people belong.

Protestants who last year felt only a tourist curiosity in the events surrounding Rome's Holy Year have reason to be more deeply interested in the Greek anniversary. In the first place, the Greek Orthodox communion belongs to the World Council of Churches, and thus plays an important part in the movement towards unity in Christendom. While it is regrettably true that Protestantism has had very little opportunity for growth in Greece, it must also be said that there is a growing evangelical revival in this ancient Eastern church which traces its origins direct to the first century.

Even more important to us is the fact that the celebrations to which the Greek church invites the Christian world are based not on papal pretensions and ecclesiastical pomp but on the simple New Testament records of Paul's missionary journeys. In short, on the Bible itself.

As I stood on the summit of the Areopagos and looked out on the noisy city of Athens, I asked myself why there was no chapel to mark such a famous spot. A few days earlier we had revisited the vast basilica of Paul outside Rome—a tremendous and beautiful church erected over the grave where the Apostle's body is believed to rest. A little further along the same road, but unfrequented by most tourists, is a cluster of three churches memorializing the spot where Paul is alleged to have met his martyr's death. As he was decapitated, his severed head—so the story goes—bounced three times and each time a spring of water broke from the earth. Over each of these springs an altar was erected and a church was built.

Such legends are very dubious and even the Roman Catholic Church appears to be trying to forget these shrines. An aura of decay and neglect surrounds them. In contrast, the rough texture and unkempt grass of Mars Hill are as invigorating as the free air of Greece in the spring time. The Areopagos itself stands today as a natural monument to the Word of God which cannot be bound. The message that won the noble heart of Saint Denis the Areopagite, who is reputed to have become the first Bishop of Athens, cannot be concealed beneath an altar.

REFUGEES GET CHRISTIAN CARE
Camp director with six of one family

ONE OF THE impressive things about ing acquainted with the Old World ay is the irresistible feeling of standing the full stream of history. For nearly 00 years Greece has felt the impact the Christian faith. For a few hundred t these years the Moslem Turks had ed eastern Europe right up to the gates Vienna, but the Christian faith and dition survived that ordeal.

Within the last few years Greece was y nearly lost, not only to the political st but to the Christian heritage. Only fact of American last-minute interven- n saved the nation and its church from fering the fate of Bulgaria, Romania, d other countries whose churches are w behind the Iron Curtain.

Today at any rate Greece is tem- rarily free of communism and the rthern borders are quiet again. Guer- la prisoners were interned on a barren and. Most of them have now been released. As part of the re-education program they wrote "Long live King Paul"—in great letters which can be read from the mainland—on the mountainside above their camps.

Probably even more effective than this grade-school type of correction was the contact with refugees from Iron Curtain countries now living in camps on the mainland. These refugees have lost everything—but gained freedom. The love of liberty shines from their eyes even though the camps are very primitive and no one is permitted to go out after dark. The important thing to them is their narrow escape from tyranny and the prospect of new homes overseas. In April a big boatload left for New Zealand.

PROMINENT among the persons working in the midst of these Orthodox refugees is a British representative of the World Council of Churches, Mr. Christopher King. There are no Lutheran ref-

ugees in Greece, but we are helping in a small way with the reconstruction of community life in the mountain villages where war has raged and nothing remains. Recently the Greek priests, who are permitted to marry, received a big boost in salary. Now the lowest-paid priest gets at least $16 per month! And Greece is one of the most expensive countries in Europe!

Lent was being observed when we reached Athens. The Orthodox Easter falls a full five weeks behind our Easter this year, because the Eastern Churches still use the Julian calendar. Friday evening services during Lent attracted great throngs to the colorful churches. One such evening we stood at the door of a great church and looked over the heads of a vast multitude of people devoutly standing during the long service, the men on the right and the women on the left.

This, I thought, is the work of St. Paul—a man who landed on the shores of a strange and hostile country 1,900 years ago. Yet not the work of Paul, but the work of God! Paul was great only because the spirit of Christ was in him. But if Greece is lost to Christ, the fault is ours. Paul's stay in Greece was brief but his prayers for the church there never ceased. A country could not desire a better form of aid and armament than this—our Christian prayers.

Following Paul's Footsteps

By ROBERT S. KINSEY

Pilgrimage planned as part of 1900th anniversary celebration to visit places where the Apostle taught and founded churches

FIVE OF THE New Testament letters were written originally to cities in Greece. Greece was the first place in Europe where the Good News was heralded. Appropriately, the *nineteen hundredth anniversary of Paul's arrival in Greece* will be observed June 15-30. Elaborate plans are being made by the Greek Orthodox Church.

Plans call for a visit to the places associated with Paul. Ministers, priests, scholars, and laymen will start the itinerary, Saturday, June 16. A boat will sail from Piraeus, the seaport of Athens, for Kavalla, the ancient Neapolis. Every day will be filled with activity. As the Pauline enthusiasts are sailing the blue Aegean, they will be briefed on the geography and travel conditions of the day when Christianity was young.

SUNDAY MORNING the pilgrims will find themselves at Kavalla, the ancient Neapolis, the small seaport where Paul, together with Silas, Timothy, and Luke, first landed in Europe. (Acts 16:11.) After mass in the cathedral, the visitors will motor to Philippi nine miles away. Amid the ruins of the site, a discussion of

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PAUL PREACHED HERE
Author at plaque on Mars Hill which marks place

ilippi and the *Letter to the Philippians* scheduled.

In the afternoon there will be a recep- n by clerical and civic dignitaries. Then group will visit a shrine of St. Paul at ollonia. In New Testament times a oman highway ran from Philippi to essalonica, the *Via Egnatia.* Apollonia s on the *Via Egnatia.* Paul would have ssed through it. Today the town has appeared from the map.

A 40-mile trip by cars to Verria, the cient Berea, is planned for the pilgrims they disembark at Thessalonica early nday morning, June 18. Well terraced, rria is so fertile that the modern Greeks ll it "the garden of Eden," growing megranates, figs, and grapes. Here one n see many Byzantine churches which e hidden in backyards. Barn-like build- gs are built over these domed churches, autifully decorated with frescoes. Dark, dusty, and empty, these one-time churches were camouflaged during the period when the Turks ran things in Greece.

One spot is the pride of the Verrians: four huge slabs of stones, the top one inscribed in Greek letters *P A U L O S.* These old stones traditionally indicate the place where the apostle stood when he preached in the synagogue. The pilgrims will have a busy day at Verria with a ceremony in the local cathedral and a discussion of the early church at Berea.

TUESDAY, JUNE 19, will be memorable. High mass will be celebrated in the Church of St. Demetrius at Thessalonica, a church which was dedicated in the fifth century! When much of Thessalonica was gutted by fire in 1917, this edifice did not escape. Today it is being restored.

I sat for an hour inside the huge basilica and watched the skilled workmen build

again this thing of beauty! In 1919 archaeologists found a subterranean chapel at the east end of the church. An accommodating guide took me down 15 steps to see the spot. Many marble fragments and potsherds were lying loosely around a baptismal font.

The guide explained that the graves of four bishops had come to light. The bodies, fully clothed in vestments, were in a sitting position. When the archaeologists disturbed the rest of these notables, the bodies crumbled to dust. A discussion of the apostle at Thessalonica, a reception, and an inspection of the Roman remains are also planned.

Friday, June 22, the party will arrive at the island of Crete. After considering the apostle's brief contact with the island, the day will be given over to seeing the Minoan sites which go back four or five thousand years. Saturday the group will visit the island of Rhodes. That same day a short trip will be made to the monastery of St. John on the island of Patmos, the place where the *Book of Revelation* was written.

THE PARTY WILL RETURN on Sunday, June 24, to the mainland and visit Cenchrea, one of the two seaports of ancient Corinth. At five o'clock (when the sun will have declined) there is scheduled a climb of the famous Acro-Corinth, a towering grey mass of mountain, 1,500 feet above the ruins of the city to which Paul wrote at least two letters.

A temple dedicated to Aphrodite, the goddess of love, was situated on the Acro-Corinth even when Paul was helping Aquila and Priscilla make tents. This temple had a thousand prostitutes who from a pagan point of view were worshiping the goddess of love by practicing their profession. Before their conversion, some of the Corinthian Christians had probably taken part in these temple orgies. That is why Paul in *First Corinthians* speaks against sexual vice and reminds the Corinthians that their bodies are temples of the Holy Spirit.

Monday, June 25, will be given over to old Corinth. The Pauline enthusiasts will tramp over many stone blocks and columns, all excavated by the Americans within the last 50 years. A discussion of Paul and his two letters to Corinth will be held amid the ruins of a city which boasted of a half-million people when our New Testament was being written.

TUESDAY morning, June 26, the group will visit the famous remains of classical Athens—the Acropolis, the Areopagus, the Agora, the Stadium, the Pnyx, and many other places. The afternoon will be spent in the fine museums. High mass in the Church of St. Paul will be followed Wednesday morning by a visit to Daphni and Eleusis. That night the king of Greece will receive the visitors. Thursday evening Vespers will be held on the Areopagus by the Greek Orthodox Church, commemorating the apostle's sermon there. (Acts 17:22-34.)

June 29, St. Paul's Day, will be appropriately observed with high mass in the cathedral, all the dignitaries of the Greek Orthodox Church in attendance. In the afternoon papers on the man from Tarsus will be read at the University of Athens. The celebrations will close in the evening with an oratorio in the Odeum of Herodes Atticus.

Those pilgrims who participate in these activities will surely have a greater appreciation of the man who upset the world. Walking in the same places where the apostle walked, discussing the social and economic conditions of his day, and worshiping in the impressive cathedrals erected in his honor—what a privilege!

HE DEVIL AND DEVOTIONS

RUBY LORNELL

Worship gives us strength to overcome almost any temptation, so the devil tries his hardest to prevent us from praying

THE DEVIL IS NOT FAMOUS for being ative. His genius seems to lie in twisting and polluting something God has de. So adept is he at this twisting ocess that he can take a medium-sized tory and turn it into a gigantic defeat, for example with respectability.

The Christian gains a victory over the ptation, let us say, of drunkenness. He comes respectable. That *is* a victory. t the devil can, and often does, adroitly llute it by persuading the Christian to l smug and self-righteous—sins more otle and therefore more dangerous than unkenness.

I rather suspect, though, that in the atter of devotions (which we shall take re to mean both public and private ayer) the devil feels rather differently. is one thing for him to take a chance respectability. But it's quite another take a chance on prayer.

It would seem that in this matter he ncentrates above all else on *keeping e Christian away from the whole busiss.* A meeting of man's spirit with the irit of God is far too dangerous, from e devil's point of view. It has happened occasion that in an agonizing moment helpless prayer, a lifetime of yielding temptation has been brought to zero d the man has been reunited with God. More frequently it happens that a half-our of prayer in the morning will so engthen a man for the day that the vil's usually most effective temptations ll flat. An hour spent in public worship and in receiving the Holy Communion has kept many a man (sometimes without his knowing it) from losing the Way.

THUS THE DEVIL'S primary concern is to keep us from praying and worshiping at all. His techniques, of course, vary with the personality of the victim.

There is the "intellectual difficulty" technique. It is not a surprising one. The "mechanism" of prayer—the thing that makes it work, that makes it possible, its essential principles—is primarily spiritual. And the "natural" intellect (our ordinary reasoning processes) isn't very well equipped to understand spiritual laws. Especially in this century, when "to understand" means "to test in a laboratory" or "to weigh and measure" or at least to translate into a mathematical equation.

In a strictly scientific spirit, the devil prompts us to ask such questions as "How can it be possible that a human can speak with God, who is Spirit?" . . . "How can He listen to everybody at once?" . . . "How can prayer actually change anything?" . . . "What does God do with conflicting prayers?" . . . "Do prayers make God change His mind?"

These questions are most effective, as temptations, if they are kept at a superficial level, if they are asked vaguely and cynically, with a superior I-already-know-the-answers attitude.

But if they are real questions of a person who honestly *wants* to hear God speak, then they are not of much value

to the devil, and may even count against him. God is gracious to the honest seeker. He doesn't ask full, complete, unquestioning faith from the beginner. He tells us to use the faith we do have, and after we have acted on that, He will provide more.

Countless helpful books have been written by men who themselves have faced the darkness of despair because of such questions and have come out with a living faith in a living God. The questions that would seem to destroy their faith have instead led them into a deeper, sounder faith.

THE OTHER TEMPTATIONS ARE, I think, more dangerous to more people than the intellectual type. They are designed for the people who "believe" in prayer—at least they don't disbelieve.

There is, first of all, busyness. This particular temptation can rarely stand up under the glaring light of self-examination. But since it is practically never put up to that light, this fact does not hamper the devil. This temptation is familiar to all of us. You know how it works: "I just don't seem to be able to find the time. There's the housework . . . or the shop . . . or the desk . . . or the children . . . or school . . . or . . . or . . . or . . ."

The best way to meet that particular temptation, if you really *want* to meet it, is to write down your daily schedule in black and white, where you can't be vague and indefinite about it. If it really doesn't leave a half-hour anywhere, then something that is now included will have to be left out. The one question the devil doesn't want you to ask yourself is: "Which is most important?"

Then there's the habit of putting things off. That temptation is for the people who really intend to pray. But they don't set aside a specific time for it. As a result, it's shoved around until the day is quite gone, and there has been no prayer.

There is the "proper spiritual condition" temptation. That's the old theory that "it doesn't do much good to go to church (or to pray) when I don't feel like doing it. God doesn't want me to worship Him from a sense of duty."

Just where that peculiar notion came from, I don't know. Certainly it wasn't from the New Testament, nor from the experiences of those who have advanced furthest in the Christian faith and life.

IF IN SPITE OF ALL these obstacles the devil puts in the path of prayer, you are still stubborn enough to insist on daily prayer and weekly worship, then the devil is driven to other tactics.

There is the familiar one of "vain repetition"—of which the Pharisees were accused—repeating over and over phrases and sentences that have lost all meaning for us, the fulfilling of a religious duty that has lost real significance.

There are some who think this state is more satisfactory to the devil than a state of complete prayerlessness. I doubt that. You never know when the words may suddenly stab awake even the soul of one who has slept for years under the lull of soothing repetition, and real prayer may result.

There is the temptation of vagueness, the temptation to pray only about general matters without getting at the crux of those things that intimately touch our own lives. This is sometimes necessary in public worship, but it can deal a mortal blow to meaningful private prayer.

There is, of course, the temptation to destroy the very essence of Christian prayer by turning it into a series of personal requests which you feel God is obligated to fulfill on the basis of your unquestionable merit. The absolutely effective antidote for this temptation is to

l the New Testament, praying first for
pen mind.

i. with the Gethsemane prayer of
y and blood ringing in your ears,
t my will, but Thine!" you can still
y in a thoroughly selfish manner, then
devil must have already accomplished
erbly effective work in you, and per-
s you had better ask some Christian
nd to pray in your behalf.

THE FINAL WEAPON, which the devil
er, never gets tired of using, even in
lives of the saints, is the temptation
the wandering mind. We begin by
ising the Creator, and discover our
nds lingering on those things He has
ated. We thank Him for sustaining
bodies, and find ourselves planning
dinner menu. We pray for the re-
very of a sick friend, and find ourselves
nking of the possibility of our own
kness.

We pray for God's guidance in bring-
up our children, and discover we are
nking about their latest pranks. We
ad for forgiveness of sin and are
cked to find our thoughts dwelling on
r neighbor's misdeeds.

We snap back to attention, only to find
at 60 seconds later our thoughts have
ndered off again. Sometimes a figure
a cross will help, or a picture of the
arnate God, but sometimes even they
ly serve as further distraction. It is
ough to bring an end to the whole
siness for the beginner, and will even
nge the saint into despair.

BUT IF THE DEVIL can twist God's gifts
to sin, so, too, God can turn the devil's temptations into means of grace, if we will let Him. It is necessary to experiment to frustrate this temptation. Try changing the time, or the place, or the position to see if that will help the problem of the wandering mind.

Perhaps in the morning your thoughts are easier to control. If drowsiness interferes at that time, maybe a few minutes at noon can be managed. Possibly kneeling will help (our minds *are* affected by what our bodies do). Maybe the feeling of a cross in your hands will pull back the errant thoughts. Many have found a favorite prayer book to be of tremendous value, or a hymnal, with time-periods between the verses for your own particular prayers.

But in spite of any or all of these, the devil will still succeed at times. Then the only thing to do is to turn the problem over to God and ask Him to use even this temptation to His glory. I rather suspect that more than one saint has been saved from spiritual pride through the temptation of the wandering mind!

The devil stops at nothing to keep us from prayer. If frustrated in that, he spares no effort in keeping our prayers ineffective. And it is no wonder. For it was the reconciling of man's spirit to God that Jesus came to accomplish. He died for that.

If the devil fails to keep us from living with God while we are on this earth, through prayer in the name of Christ, then it is almost certain the devil will fail, ultimately, at every point, and we will become completely and always the children of God!

LEST MAN should scorn to imitate a humble man, God was made humble, that even so the pride of man might not scorn to follow the footsteps of God. —AUGUSTINE

BILLY'S BIG BROTHER

by ELINOR RINGLAND

The little boy from the orphanage finally felt at home when he found that new parents can be rather shy, too

I COULDN'T get to sleep tonight. Jerry's wistful face kept coming up before me and I was unable to push it from my mind. Where had I made my mistake? Had I started off wrong with him?

Phil was sleeping peacefully beside me. He tried to help, but he just kept saying not to rush things, just wait, take our time and everything would be all right in the end. But I had waited. Jerry had been with us almost a month now, and he still seemed no closer to us than the day he had come.

He was so quiet and pathetic when we brought him from the orphanage. Everything was new to him: the house, his room, his clothes, the food, and even we, his parents. I hadn't even suggested that he call us Mama and Daddy. I wanted him to get used to us gradually in his own way. I decided I wouldn't show my affection until he was ready for it, but it was hard to hold back.

JERRY GOT along fine at school. He had been used to a group of children at the orphanage. His teacher said he was a bright child and played well and seemed happy enough. That was understandable, but why then wasn't he happy at home?

I would see him running and playing as he came down the sidewalk, but when he turned in our yard he immediately started walking slower and the sunshine would leave his face, to be replaced by the formal look and manners he reserved for us, his parents.

I had read all the things I could about taking care of a child. He was given what he needed, but perhaps he felt we didn't love him. I didn't want to pry into his reasons. Whenever I asked if there was anything he wanted or anything I could do for him he answered, "No, ma'am." To Phil it was, "No, sir."

Saturday afternoon we all decided to go to a show together. When we passed a theater with a double-feature cowboy movie, I objected. Phil would have taken Jerry, but I thought we should see a movie that had been recommended for children by one of my woman's magazines. I realized afterwards that Jerry and Phil, too, would have been happier at the cowboy show.

Then when we came out of the theater the smell of hot dogs had stopped us all short, but I was the one to say, "I really don't think they'd be good for Jerry."

"Gosh, I suppose not," Phil said. Neither of us really knew.

THEN WHEN we came home I had a supper like one of my books said it should be for a child. Cream of tomato soup with custard pudding and fresh fruit and cookies. When I called Jerry and Phil in to eat, Jerry came into the room saying eagerly, "Do I smell beans?"

"No. I'm sorry," I said. I had imagined all along that he would be tired of food like that. "Do you like beans Jerry?"

He was quiet again as if apologeti

saying that much, but he answered, es, ma'am, I do. We used to have ns and corn bread every Saturday on."

"You miss the orphanage?" I asked, ost choking on the word.

"No," he answered. "You're swell to ." Then as an after-thought, "I do ss the kids."

"Of course, you do. That's only nat- l," I said quickly.

"There's a good gang of boys in this ghborhood, don't you think?" Phil ed.

JERRY'S EYES lighted up. "They're en." Then he was thinking again. "I ess I just miss Billy."

"Billy?" Phil and I asked together. We dn't heard Jerry talk this much since d been with us, and he'd never men- ned any particular person before. Who's Billy?"

"He's my brother," Jerry took a last oonful of soup, then looked up quickly our startled faces. He explained, "Not lly. We'd just pretend I was his big other and I used to take care of him, cause he's only five. I wonder if he's t another brother now."

He sat there eating crackers one after other. He's hungry, I thought. I won- red why I hadn't let him have a hot dog, en if it wasn't good for him. Why, I t he's never had one in his life. If only wasn't so shy with us.

Before I washed the supper dishes, I t some beans to soak. At least I knew e thing he wanted. And just before dtime I cooked them in the pressure ooker; so they'd be ready whenever he anted them. The pungent aroma filled e whole house. As I lay in bed, I re- ized that supper hadn't been very fill- g, and the beans really smelled good. slipped my feet into my slippers and was reaching for my robe when I heard a sound.

AT FIRST I thought it might be the wind or the house settling. Then I knew it was somebody in the house when I heard a chair scrape on the floor.

I shook Phil gently so he wouldn't start talking. When he was half awake and had half heard my explanation, he started stumbling out of our room. I followed apprehensively, wondering if I should turn on some lights. Phil seemed to be bumping into everything.

Then as we turned a corner we saw the kitchen light on. Jerry in the middle of the room looked at us in terror as we entered. He was just ready to eat a big bowl of beans. "I was hungry," he sobbed.

Phil and I started laughing, though it wasn't funny to Jerry. "Well, so am I," I confessed, "that's why I came out here." I got two more bowls and put on the coffee pot.

Phil was finally awake and complaining, "We men need more solid food around here, don't you think, son? That was a skimpy supper tonight."

Jerry was still too disturbed to answer.

I SAT DOWN close beside him. He looked so frightened that I put my arm around his thin shoulders, and he looked up at me questioningly. "Jerry, you know you're our family now. We want you to treat us like other kids do. Complain if you care to. If you want something—even if it's beans or a hot dog—just tell us."

"Or if it's maybe a cowboy show?" Phil winked at him.

"Yes," I continued. "Tell us if you want to go somewhere or do something. You're not company, you know. You're our boy, and we're your mother and father. Maybe we've been making you

feel like company. I don't know. We don't mean to."

THERE WAS SILENCE. Jerry didn't answer. He was busy with his beans. When his bowl was empty Phil asked, "Would you like to visit Billy at the orphanage tomorrow."

Jerry's face lit up.

I said suddenly, "Sometimes I think we need two little boys around here, and Billy might be just the right one."

"Oh, he would—Mother," Jerry exclaimed.

I leaned over and pulled him up on my lap. "I've waited a long time for you to call me that, darling," I said as I kissed a tear from his cheek.

"I've waited a long time for you to love me," he whispered.

"I've been waiting a long time to get to bed," Phil grinned. "If Jerry's going out to get himself a brother tomorrow, we'll all need some sleep."

Jerry laughed then, not polite company laughter, but just like one of the family.

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SOME PERSONS are like weather vanes; they show which way the wind blows. But others are like mountains; they determine which way the wind should blow. —FRANCES E. WILLARD

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Faith Is the Greatest Security

By MARY RITCHIE WARD

Prayer and trust is the best answer when children are frightened by atomic bomb scares and other kinds of war hysteria

"I'M NOT GOING to kindergarten," said Tommie as his mother was preparing to drive him to school.

"Are you sick, dear?"

"No, not 'xactly," said Tommie. "I'm just not going to school, not ever again."

Questions failed to get any reasonable answer for his sudden change of heart. He'd loved going to school.

Perhaps he really was not well—there were various childhood contagions going the rounds. Tommie was permitted to remain at home.

Mother telephoned the teacher to inquire if Tommie had gotten into trouble with any of the other pupils. There was no difficulty of any sort, she learned.

Tommie did not want even to go out into the yard to play. He did not let his mother get out of his sight.

A quiet bedtime talk revealed the fact that he had been hearing about atomic bombs. Tommie was thoroughly frightened.

AND IN ANOTHER part of the city, "When are we moving to the country?" questioned Peter.

"What a strange question," said Peter's ther. "We have no intention at all of ving the city. Your father's work is e--we own our home. We feel that are located here permanently."

'I don't want to live here any more. e Joneses are moving back into the ley and lots of other people are going, ."

'But, Peter, you are so fond of the ach, and what would you do if you ld no longer use your spyglass to tch the ships come into the bay? That s always been your greatest pleasure."

'The city is going to be bombed most time. It isn't safe here any more."

AND IN ANOTHER home, "Come to ool with me, Mother, please, please ," said little Linda.

'I'll be glad to visit your room this ernoon," said her mother.

'But you must come every day, every gle day," said Linda. "The teacher d us that if bombs fall the mommies d daddies will not be allowed to come school for us, not even to telephone."

'This paper says we must throw our-ves into the gutter or nearest ditch," d Carol, who was old enough to read. l never throw myself down into the d and dirt. I'll stay off the streets. l, I guess I don't know what I'd really if bombs fell. I wake up in the night mbling with fright. I'm so afraid."

AND SO SPREADS war hysteria among children of our seacoast cities.

There is no way of keeping it from the ldren. The newspapers are full of it. e radio broadcasts spread the word of nger. Pamphlets telling what to do in e of attack are distributed to every sehold. The schools handle it as well they can by drills and making rules.

We must have knowledge of the danger and how best to meet it if need arises. But how can we protect the children from unnecessary fear?

ONE MORNING recently we heard over the radio a panel discussion of ways of handling children's fears.

How would you handle a question such as, "When will our city be bombed?"

"I'd just say flatly that our city will never be bombed," said one mother.

Many objections were immediately raised by this answer.

"It would put children's minds at ease," she insisted. "Nothing is worse than living in a state of constant fear. And I do not expect the city to be bombed."

Others suggested avoiding the whole subject in the presence of children. But children have to know certain things for their own protection.

THE CONSENSUS of opinion was that children should be taught that the teachers and school authorities would care for them wisely and kindly. They should be trained to keep all the rules of safety, at all times and in all places. Above all, they must have every possible assurance of their parents' constant love and protection.

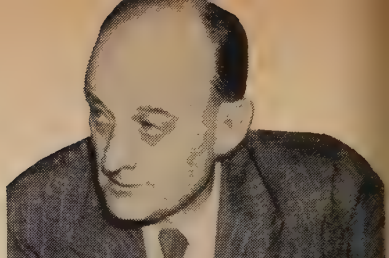
Surely these ideas are all good. These things should be done. A sad commentary on the whole discussion was the fact that not one speaker said a word about the greatest security to be found in all the universe, the security of real faith in God.

Above everything else, children today need the clear knowledge that God loves and cares for them. They need to feel that their parents trust in God. They need to be taught hymns of simple faith, and prayers that commit to His care and protection. This is the greatest security of all, far better than bomb shelters or safety rules.

PERILS OF POWER

By REINHOLD NIEBUHR

U.S. is tempted to put its trust in its own strength and to ignore other obligations



ONE OF THE greatest perils to our country in the present world situation derives from the excessive character of our power. No nation among the free peoples of the world can match us in economic and military power. Our living standards are from three to five times as high as those of Europe and about 10 times as high as in Asia.

It is never easy for powerful people to relate themselves justly to the weak or for the rich to understand the poor. Among nations this is particularly difficult.

In the Old Testament the prophet accused Babylon of succumbing to the temptation of self-sufficiency by reason of its power. Babylon, according to Isaiah, declared, "I see, no one sees me. I am, and there is none beside me." The temptation of Babylon is remarkably similar to that which America faces today. We are more powerful than Babylon ever was. Furthermore we have such a strong sense of our virtue that we are not sufficiently aware of the temptations which inhere in the possession of power.

IN RECENT DEBATES on foreign policy, occasioned by General MacArthur's dismissal, there has been a disturbing absence of any reference to our obligations to the United Nations. While the UN is not a perfect instrument of world accord it is the only existing international organization in which our nation can express its loyalty to a system of civilization and order of wider scope than our own; and in which the temptations, which inhere in the possession of great power, may be overcome. Loyalty to the UN must therefore be a cornerstone of our policy.

Undoubtedly one of the reasons for the dismissal of General MacArthur was that he symbolized to the Asians and Europeans that part of our policy with which they most heartily disagreed. Rightly or wrongly both Europe and Asia suspect us of planning how to win a war which they still believe possible to avoid. Furthermore our unwillingness to admit Mao's government into the UN has no support in either Europe or Asia. For these reasons we have been morally isolated in the world in recent months. Some of the causes of our moral isolation are not our fault. Even if we were more modest than we are, our power and wealth would prompt less fortunate nations to envy.

BUT THE FACT that envy sometimes dictates unfavorable reactions to our policies must not obscure our own moral limitations. They derive from the inclination of a powerful nation to say, "I am, there is none beside me." The Christian church in America must be a "saving remnant."

It is the task of the saving remnant to remind the nation of a Majesty greater than its own, of obligations beyond its own interests and of a divine judgment which strikes with particular severity against the complacent and the proud whether they be individuals or nations.

e Gospel for the Festival of Pentecost Whitsunday) is written in John 14:23-31

NOW THE BIBLE" SERIES by PHILIP R. HOH

HAVE ALWAYS been interested that the ar and chancel hangings for this Sun- are changed from white to red for hite Sunday." Whitsunday literally ans *white Sunday*. Why this name was en is not certain.

There is really a good reason for the ange to red. Red paraments (hang- s) are used for all days and festivals ich commemorate the work of the bly Spirit in the lives of the saints (be- vers). Some other red-parament days the Festival of the Reformation, and ys when we remember the evangelists, martyrs, and all saints.

Obviously the anniversary of the giving the Holy Spirit to the disciples, the ginning of church activity, is especially ited for the symbol of red. On that y, the life blood of the church first wed into the world. From that day rist's blood-*red* banner streamed afar, e heart (red) of the church beat with wer and life.

READ THE VERSES preceding this Sun- ay's Gospel lesson (John 14:21-23). ou will note that our lesson is Jesus' nswer to the question asked by Judas not Iscariot). He wanted to know why esus planned to manifest himself (make imself known) to his disciples but not the whole world.

Judas felt that the Messiah was to be a orld figure, would draw all men to him, ould lead all nations. Why would not esus, perhaps in some spectacular way, emonstrate himself to the entire world? his reminds us of the second temptation. Judas, as well as many others, did not realize that Jesus could truly be known only by those who followed him, loved him, obeyed him.

Jesus said, "If a man loves me, he will keep my word: and my Father will love him, and we shall come unto him, and make our abode with him." Only if a man loves the things that Jesus loved and does the things that Jesus taught, will he see the revelation of God through Jesus. Only in that way can people experience the fellowship of the Father and the Son.

Jesus said that those who do not love him do not keep his sayings. Since the teachings are not his, but the Father's, such men thereby make it impossible for themselves to have fellowship with the Father. Fellowship springs from understanding and love. Those who do not understand and love Jesus cannot truly commune with God.

NOTE ALSO THAT it is the love of Jesus which alone prompts obedience. Action out of fear, respect, admiration, or any other lesser motive than love does not produce obedience to Jesus. Lesser motives may produce obedience to laws, but Jesus' way is higher, more mature.

Only love will show and prompt the right way of life. Fear may yield similar activity, perhaps the same earthly fruits, but not obedience. A person must love Jesus to keep his words. A person must keep his words to have fellowship with God. (It is of interest that the word translated "abode" is the same word as the one translated "mansions" in verse 2.)

JESUS PROMISED HIS disciples peace. This was not a superficial thing like lack of war. It was not the security that seems to come from belonging to a world-wide church *organization*. It was not the apparent security of material possessions. It was not the worldly kinds of peace, the kinds that moths and rust corrupt, that thieves (and armies) break in and steal.

The peace which Jesus promised was to be an inner peace. Those who were humble in spirit would find it in his Kingdom. Those who mourned would find it in his comfort. Those who were tractable would find it in their relationship with him. Those who hungered and thirsted for righteousness would find it in his fullness. Those who were merciful would find it in his forgiveness. Those who had singleness of purpose would find it in his revelation. Those who were engaged in constructive activity would find it in their alignment with his Father's purposes. And those who were persecuted would find it in his eternal life (Matthew 5:3-10). A disciple would find it in fellowship with Jesus.

Therefore the disciples should rejoice and not be troubled. The "prince of this world" (Satan) would continue to be active. But Evil had no claim on Jesus. There was nothing in him or of his that could be destroyed. (Destruction is the goal of Evil.)

LET NOT the disciples think the road to the cross was a sign of defeat. Let no one think that Satan had won the slightest victory through Jesus' death. Jesus *chose* the way of the cross that the world might know that he loved the Father, who had given him a mission to fulfill in that manner. In the cross, Evil had not snared Jesus; Evil had trapped itself.

"Arise, let us go hence," may mean that Jesus was proceeding to the Garden of Gethsemane. Perhaps the original was, "I shall arise and go hence" (to the Father). It may only be a break in the account. John may have intended to end Jesus' discourse at this point and then later remembered more that he wanted to add (chapters 15 and 16).

PENTECOST WAS ONE of the three annual festivals at which every male Israelite was required to come to the Temple, if at all possible. It is also called the *Feast of Weeks, Feast of Harvest,* or *Feast of First Fruits*. The festival fell 50 days after the season of the consecration of the harvest. Pentecost means *the fiftieth day*.

On this day the first fruits of the wheat harvest were presented to the Lord. Two loaves of bread baked with some of the new grain (leavened bread) were offered to God (read Leviticus 23:15-17).

Pentecost was one of the two major agricultural festivals of the Jews. The other was the Feast of Tabernacles. This latter was the feast of ingathering, when all the products of the year from grain fields, vineyards, and oliveyards were garnered. The American festival of Thanksgiving roughly corresponds to the Feast of Tabernacles.

THE EXPERIENCE of the coming in power of the Holy Spirit after Jesus' resurrection, the event on the day of Pentecost has made the anniversary of that day a Christian festival.

The Spirit of God, which had preserved the Israelites through slavery, exile, disillusionment, poverty, wealth, civil and foreign wars, and all other adversities, now filled and inspired the disciples of Jesus to go and teach all nations. Through the Son of God, the church had received the truth. Now through the Spirit of God it received the power.

ersonal Problem Clinic

o's wrong

UESTION: Edgar, seven, is a little legalist. evades the spirit of commands, but obeys letter—when it's to his advantage. He been forbidden to eat ice cream between ls. We have a little store near by where cream and other refreshments are on . Instead of buying ice cream, he gets nge ice. When he is taken to task for ation of the rule, he defends himself by ng he didn't buy ice cream, but an ice.

REPLY: Why do you forbid the boy to uy ice cream? Is there a very good reaon for it? If there is not, you'll be better ff to allow him to have ice cream along vith the other boys. Being able to go long with "the crowd" is important in a oungster's life. Furthermore, a ready upply of attractive refreshments so near s a temptation so strong that one can ardly expect a seven-year-old to pass it y. Some of us oldsters could hardly et by.

Edgar's evasions are a natural outcome f excessive rules, restrictions, and regulations, especially prohibitions which may ave no justification. You'll probably get better co-operation if you simplify the situation and reduce the complications.

Of course if the boy's physical condition is such that restrictions are necessary, explain the facts to him, or ask your doctor to do it. Then try to find substitutes which will brighten his life without endangering his health. In giving directions, keep them to a minimum, but be explicit.

ride

QUESTION: We have been much interested helping overseas people who are in need. ur Howard and Julie have entered into ving their outworn clothing with great enusiasm. But I have been severely disappointed to find that they are assuming an titude of smugness and self-righteousness. We certainly don't want them to develop better-than-thou feeling, but I'm afraid that's just exactly what we are getting.

REPLY: Giving is one form of gaining self-satisfaction. No matter how generous we want to be, there is still an element of pride present. We adults don't talk much about it—we rather try to smother it. But children are much more frank in expressing such satisfaction.

There are several things you may do:

1) Talk about the overseas situation frankly, and point out that we could readily have been in a similar situation—needing help from other people. Show the youngsters that we have been highly favored, that our good fortunes have not been due to our own excellence, that the misfortunes of other people have not always been results of their unworthiness, and that we have no guarantee against suffering misfortunes ourselves and being in need of assistance from others.

2) Let us adults set an example of attitudes of sharing rather than giving, and communicate it to the younger set in our conversation—not by admonitions or dire warnings. If we make sure that sharing has a large place in our day-to-day home life, it will be easier for all of us to experience it in regard to people far away.

3) We may further facilitate better attitudes by explaining that everywhere there are decided differences in the economic status of people, and help children and young people to develop a Christian sense of socio-economic justice.

Sex education

QUESTION: Who should give children sex education?

REPLY: Home, church, and public schools should all do their parts. Information, attitudes, and behavior represent the three main phases of such guidance. The home can deal with all of them, the school mainly with information, and the church principally with attitudes and behavior.

—EARL S. RUDISILL

Return to Faith

These Found the Way. By David Wesley Soper. Westminster Press. 175 pages. $2.50.

Here we have fresh and invigorating stories of "Thirteen Converts to Protestant Christianity." Most of them were cradled in Protestantism, but found that a somewhat barren fundamentalism failed to meet their intellectual problems and spiritual aspirations. A Roman Catholic priest, Joseph Wittkofski, rebelled against political objectives of Rome. He tells of the difficulties of making a break with his church, and of his hope for the Episcopal Church in which he now serves.

In all these accounts of intellectual, moral, and spiritual conversion, the common note is the faith each pilgrim has found. The stories represent a combination of the two great parables of the Prodigal Son and the Good Shepherd. "When he came to himself he said, I will return—" But already the Shepherd, the loving Father, was waiting.

In frustration of body and mind Nels F. S. Ferre found the love of God. Chad Walsh found meaning at the end of a meaningless world view. Gerald Kennedy saw that he could give the people only words. God could give them life. Asa G. Candler, Jr., successful with money, met the defeat of alcoholism. In his own extremity he found God, and God found him.

We need books like this to remind us of the power of the Spirit to work through all the confusion and distress of this age. No two of these 13 converts followed the same path. They had no common starting point. Their lives and their Christian testimony today do not follow any one pattern. There has been a converging of all their different paths at just one point: they all found something central, pivotal, commanding, in Christ.

St. Petersburg, Pa. FRANK B. HERZEL

The Church Speaks

Public Relations Manual for Churches. "The Basic Public Relations Manual for Local Churches." By Stanley I. Stuber. Doubleday. 284 pages. $3.

This book is a quite comprehensive presentation of the areas and media through which the local church most fully and effectively fulfills its ministry to the community. One of the unique values the book gives the church-at-large is Dr. Stuber's succinct definition of religious public relations: It is the *"Voice of the Church."* This vigorous phrase comes to the fore as each division of a congregation's opportunity for preaching the Gospel is treated. It drives home the truth that the local church "preaches" by every angle of its existence and activity.

Regarding the minister as the "key man," the book naturally pays full heed to his place in making his church the "Voice of the Church." Hence in Dr. Stuber's book, 108 of the 247 pages are devoted to setting forth the pastor's relationship to the total picture. The book also helps to make laymen, alert to their church's opportunities, very much aware of what to expect of the pastor and how to help him.

A book emphasizing the growing conception of public relations as being a ministry of the Gospel's message to men.

CHARLES KRAUTH FEGLEY

Weehawken, N. J.

Here Is Lutheran Teaching

Growth in Grace. A Manual of Adult Instruction. By William M. Horn. Muhlenberg Press. 128 pages. 65c.

Our church is witnessing a renewed emphasis on catechetical instruction for adults, either those unchurched or those who come from church backgrounds other than Lutheran. This book is an aid to such instruction. In 12 brief chapters it seeks to present the Lutheran faith and the Lutheran church at work.

on chapters on Lutheran doctrine in- the essential material. Teachings are ented in a readable style, readily ab- ed by laymen. A pastor using this in an t confirmation class would find it neces- to give supplementary information, par- arly on the Holy Spirit, justification, faith.

hose chapters covering the church at k include discussions of stewardship, ngelism, missions, worship, congrega- al organization and Lutheran church ory in America. These are well done add many essential things not previously nd in instruction manuals.

ne chapter particularly worthy of men- is the last entitled, "Lutherans, Roman holics, Other Protestants." In parallel amns the chief doctrines of the churches presented for quick comparison. The *all Catechism* is printed at the end, a wel- ne addition which makes separate copies ecessary. HERBERT N. GIBNEY

Hempstead, N. Y.

eas in Action

he Claim of Jesus Christ. By Dom Gregory Wilcox & Follett Company. 86 pages. 25.

This book, the cover informs us, is "an mination of the claim made for Jesus by first Christians, of the historical events which the claim was grounded, and of its ation to contemporary living and the rship of the church."

The claim is that "Christ died for our s" and "was raised again for our jus- cation," "to become goodness in us." By cussing sin and goodness through chap- s such as "The reason for the claim," he implementing of the claim," "Accept- the claim," and "The claim fulfilled" the thor reviews the events of Holy Week and ates them to "Christian living.

Such a story as this is well known to those us who have been grounded in theology. t the author, a member of the Benedic- e order of the Anglican Church, has a y of driving home familiar truths. He phasizes the atonement as an event and not just as an idea. The Holy Communion must be an action and not just an idea.

Early in the book the author sets those straight who fall for the old saw "I don't think it matters much what a man believes provided he does what's right." Many another common falsehood like that is pointed out and corrected. There are numerous practical suggestions for vital Christian living. They are rooted in the Scriptures and in theology. DAVID A. MENGES

Menges Mills, Pa.

Daily Reading

Courage and Confidence from the Bible. By Walter L. Moore and the Staff of "The Christian Herald." Prentice-Hall. 365 pages. $2.75.

In recent years there has been a great output of devotional books. The times are conducive to such production. People seem to be anxious about many things. The present volume covers subjects which gnaw at the security and usefulness of many.

The volume is arranged for daily reading. For each day there is a topic, a Bible reference, a comment and a prayer thought. The topics are intensely practical and the treatment is very helpful. The Bible is used as the great source-book for the answers to questions of troubled souls.

Newberry, S. C. PAUL H. HEISEY

The Adventure of Finding God. By Virginia Church. Abingdon-Cokesbury. 160 pages. $1.50.

A former high school teacher, Mrs. Church has gathered together in this book a series of 12 letters in answer to questions former pupils asked her about religion and God. She draws her answers from many sources. In fact, this is the greatest weakness of the book. Such sentences as: "Sherwood Eddy in his *Facing the Crisis* quotes Emerson as saying that the Bible came 'out of profounder depths,' and repeats Heinrich Heine's statement . . ." do not make for smooth or coherent reading.

Aside from the bristling references to other authors, her answers to basic questions about God's existence, faith, Christ, and so on are sound. S. E. C.

FAMILY

SCOTT OF THE ANTARCTIC (*produced by J. Arthur Rank, released by Eagle-Lion*). This is a noble story of exploration. A serious documentation of Captain Robert Falcon Scott's second expedition to the Antarctic in 1911-12, it is a tale of almost complete frustration and defeat, for the Norwegian explorer Roald Amundsen and his party preceded Scott's to the South Pole. Yet in it there is triumph over great obstacles, good sportsmanship, and heroic but unavailing bravery.

Christian fortitude, unshakable faith and abounding trust in God manifest themselves in many ways, whether it be in self-sacrifice or in the heart's aspiration toward God as in the playing of "Abide With Me" in a lonely night vigil. Courageous facing of death and the testimony that "all is for the best for those who love God" is the victorious message left by Scott and his four companions.

The story is faithfully based on the diaries left by Captain Scott. Photographed in Norway and Switzerland, against bleak and awesome settings, the production possesses great scenic beauty.

I'D CLIMB THE HIGHEST MOUNTAIN (*20th Century-Fox*). A young minister wins the devotion of his congregation in the hills of Georgia and helps his city-bred wife to make a satisfactory adjustment to a new way of life.

In this simple and often humorous drama of pure Americana, the gamut of life in a rural congregation in the early 1900's is sympathetically portrayed. The preacher does all the everyday things the other men do, working with the people instead of just preaching.

The young minister's first sermon, the crisis of an epidemic, the encounter between the ambitious socialite and the parson's wife, the Sunday school picnic with its attendan

MARRIAGE AT MIDNIGHT
From "I'd Climb the Highest Mountain"

and tragedies and the preacher's good- to his flock are all high spots in a film weaves sound social and moral values a warm and entertaining story. Acting iformly good, while technicolor photog- y does credit to the red Georgia hills.

OU'RE IN THE NAVY NOW (*20th Century-*). A "90-day-wonder" naval officer is a green crew and command of an ex- mental sub-chaser with some startling dts.

rst released under the delightful title S. *Teakettle* this comedy relates with intelligence and great good humor t happens behind the scenes when the y carries on one of its myriad experi- tal projects.

this instance raw reservists, including 0-day-wonder" captain are put in charge P.C. boat whose diesel-powered motor been replaced for trial purposes by a peramental, over-sized steam engine. itrarily ordered out to sea, they don't w how to start the engine and they don't w how to stop it, but in the strenuous cess of finding out (during which they me the laughing stock of the base) they ire the traditional Navy qualities of wledge, zest and a fierce loyalty. A very y comedy.

ATHER'S LITTLE DIVIDEND (*MGM*). The *her of the Bride,* about to become a ndfather two years later, reluctantly but ly helps his daughter before the Blessed nt and gradually adjusts thereafter to his new status.

luent direction, good timing, an excellent pt and the same fine leading actors who de *The Father of the Bride* such a dis- uished comedy have produced a worthy uel.

ULT AND YOUTH

CAN GET IT FOR YOU WHOLESALE (*20th tury-Fox*). A conniving and talented ss model of New York's garment industry nbs to the top of the designing field at expense of her partners and friends, only find she has reckoned without her need human relationships.

A well-knit drama captures the unique flavor and bustling tempo of the 7th Avenue Garment Center through sharp, on-the-spot photography, realistic scenes of cutting-room and show-room, a clever script colored with wit and homely philosophy. The theme of the picture is summed up in the old dress-cutter's words, "Sure, Seventh Avenue is a jungle, but that doesn't mean you have to live in it like a wild animal."

Susan Hayward is for the most part convincing as the hard-boiled designer, who stops at nothing on her upward climb until she runs into the immovable fact that people eventually refuse to be pushed around. Her sudden and not-too-convincing change of heart in time for the happy ending is injurious to the integrity of the picture.

THE LEMON DROP KID (*Paramount*). A racetrack tout, pressed by a racketeer for payment of a debt, organizes a bunch of Broadway characters into a flourishing band of Santas to beg money for the "Nellie Thursday Old Ladies' Home."

Remotely based on a story by Damon Runyon, this farce bears little of the Runyon flavor but is cut and dried to display the comic talents of its star. With one or two notable exceptions, the gag situations are strained and unfunny because of uninspired performance and direction.

THE STEEL HELMET (*Lippert*). A veteran infantry sergeant in Korea, saved by his steel helmet when the rest of his outfit is wiped out by Reds, joins forces with a small Korean boy, takes charge of a "lost" platoon and fights a desperate rear-guard action.

This war drama of a makeshift fighting unit is wholly realistic and terrifying. The camera moves slowly across the desolation left by the Red hordes as if to say "Move with caution. The enemy surrounds you." Fear, courage and death cut across racial and national barriers in a group which includes a Negro Red Cross medic, a Japanese-American soldier, a young Korean orphan boy, and a captured North Korean major. This is a tense and timely story of a grim battle for survival.

OVERSEAS

ENGLAND: London.—Dr. Otto Dibelius, Lutheran Bishop of Berlin, was the chief speaker at a public meeting in Central Hall, London, recently. Dr. Dibelius stated 1) that Christianity must resist the idea that wars are inevitable; 2) that international law has its roots in God's commands, and the church must do all in her power to make God's law once more the basis of the life of the nations; and 3) that the church must help the nations together to cultivate friendly understanding.

Dr. Dibelius began by mentioning that part of his diocese is in the Russian Zone and part of it in the Western Zone. This makes it necessary for him to live in two worlds which scarcely have anything in common. "Because of my church position," stated the Bishop, "I am almost the only one in Germany who has access to statesmen and people in both West and East, and I am very lonesome."

If he buys a paper in the Western Zone, he reads that Russia is preparing for war and the Western world wants nothing but peace. However the Russian papers emphasize that Russia is the "great protector of peace" while America and Great Britain are preparing for war with all the means at their disposal. "The news on the West side reports that the terror of Communistic regimentation drives more and more people into slavery, while the West is the land of freedom. On the Eastern side the newspapers report that the workers in America and Great Britain are mere slaves exploited by the capitalists, while in Russia—the promised land—there is freedom for everybody. The only point where both newspapers agree is the weather, and sometimes even there they disagree."

The Bishop emphasized how the masses are bombarded by slogans and are finally made ready for war. This process must be fought. No person should sacrifice his inner individuality to political propaganda. He declared, "Our Lord Jesus Christ did not die for man as an automaton, but for man as an individual whom he wanted to make his own for time and eternity . . . The Church of Jesus Christ must break the iron grip of slogans and help mankind back to freedom."

"But what can we as Christians do for peace?" Dr. Dibelius asked. In answer he stated emphatically, "We know and freely confess that people from our own nation bear great guilt for the last terrible war. As Christians in our land we accept with great seriousness the responsibility to do all we can to prevent another war."

He outlined things Christians can do to avert war. In the first place, they must resist the idea that wars are inevitable. Communism teaches that a classless society can only be attained by force. This is "the most dangerous teaching of our time. War is inevitable for those who want war . . . When God created man He gave him dominion over the things of this earth but did not give him command over other men . . . When ever an economic ideology is advanced that war is necessary for economic development the world then gains dominion over men. This is not in accordance with God's will."

In the second place, Dr. Dibelius emphasized that international law has its roots in God's law. He stated that the Lutheran Church does not believe in interfering with the efforts of a government in preparing for the defense of its people against an aggressor. "A government would be guilty of irresponsibility if it left its people without protection. Sometimes it is hard to say whether a strengthening of defense aids the cause of peace or hastens a new war. In this question, the answer must be left to the statesmen.

"However, on one point, the church is sure of its political judgment and may speak to all statesmen of the world. We can say with all clearness and certainty that a so-called preventive war is against God's word

command. He who fires the first shot aims himself the aggressor. He is then guilty party and has to be treated as

bove all, the church has to proclaim the manner in which wars are provoked present time without concern for in- tional justice, without preceding con- ces, yes, even simply by over-running pponent without any declaration of war, ot be endured by civilized nations."

he third action that the church can take reserve peace is to promote better un- anding between nations. When an iron in is thrown across a nation and the peo- are forcibly prevented from meeting one her, then they finally speak a different uage and come to believe that their own is populated by angels and the other by devils. The church alone can avert danger. "Christ is the Lord of the world we are responsible to Him to keep e."

he Bishop pled "Only a mankind that ds before God in prayer will be able to come war and know a world where free- reigns." With great conviction and bhetic vision, he concluded, "We trust l when we do not trust man. We trust the dark horizon of the present will n grow bright; that mankind, shaken by world wars and now being disturbed by prospect of a third, will be given a long od which can be called the years of peace earth."

LUTHERAN PASTORS IN ENGLAND held their ual conference this year at Wistow, near cester. There was prolonged discussion the Augsburg Confession as the basis of ty for Lutherans throughout the world. . Peter Katz, a Lutheran pastor, now a turer at Cambridge University, pointed . that the Church of England is united ough its liturgical tradition, Lutherans k unity through doctrine.

Several pastors stressed the friendliness the Church of England and other churches this country toward the Lutherans, em- asizing their generosity in permitting the of their church buildings. A number of churchmen, such as the Bishop of London, have shown great understanding of the fact that unity of doctrine must precede union.

Pastor E. Sarkanbardis (Latvian Lutheran pastor) said that Lutherans in England "are in a situation which has hardly any direct parallel in the history of the church." Most of the congregations are "churches-in-exile," such as the Latvians, Polish. "We have only some crumbs of churches, some splits of stranded vessels or remains of their crews, which are stranded not only physically—due to violent destruction of their nations—but also spiritually, and I may say somehow morally as well."

The task of the Lutheran church, he said, is to "strengthen these people physically and mentally, to try to give them back their lost self-confidence and good will, and to help them to become again worthy and responsible members of human society."

Pastor Sarkanbardis said that the new congregation in England must learn to be self-supporting financially. "It would not be right to base all our work on the support given by our brothers in America, or to act as though this support will be everlasting. We must seriously keep in sight how to build congregations that know their responsibility for their own church."

—DAVID L. OSTERGREN

CHINA: Hong Kong. April 25.—BISHOP W. Y. CHEN, leader in the Methodist church and general secretary of the National Christian Council of China, has been arrested by the communists and imprisoned at Shanghai. The arrest took place during the latter part of March.

Bishop Chen was denounced as an imperialist agent, and charged with "Americanizing" the Protestant churches in China.

The same charge was made against three U.S. missionaries, and three other Chinese Christian leaders. The missionaries attacked were Frank Price, Timothy Lee and Edward Lockwood. Only Dr. Price, veteran Presbyterian leader, is believed to be still in China. Unconfirmed reports stated that he had been arrested in Shanghai.

—RELIGIOUS NEWS SERVICE

ILLINOIS

Seminary Breaks Ground for Library

CHICAGO—In spite of teeming rain, about 150 people plus the faculty and student body were present April 11 for the ground-breaking service for the new library at the Chicago Seminary. President Armin G. Weng presided. Illinois Synod President Harmon J. McGuire, past president of the seminary board of directors and speaker, pointed out the value of the seminary to the church in furnishing a constant supply of consecrated pastors to churches of synod. The seminary choir, under direction of Dr. Robert H. Fischer, sang.

Officiating clergymen led the procession to the site of the new library. The first spadeful of earth was dug by Dr. McGuire, followed by Dr. Weng and, in turn, Drs. Sittler, Davis, and Fischer of the faculty, the Rev. Millard H. Stiles, secretary of the board; Carroll Charles, past president of the student body; and William Thoresen, president of the student body.

This is the first ground-breaking service the seminary has had in 40 years, when ground was broken for the buildings on the present Maywood campus. Only one building has been built since, a professor's house now used as residence for married students.

Present at the service was one person who has attended all three ground-breaking services in the history of the Chicago Seminary. Mrs. William Kiser, wife of the pastor at Cicero, was present as a young child when ground was broken in 1892 for the original seminary buildings. Then the campus was located on the present site of Wrigley Field, home of the Chicago Cubs. Later, as a young woman, Mrs. Kiser was present at the ground-breaking in Maywood in 1910.

The new library will be utilitarian, will have capacity for about 40,000 books. A reference room and a browsing room will be located on the main floor. A fireproof, burglar-proof vault on the ground floor will house the famous L. Franklin Gruber collection of New Testament and Reformation manuscripts.

It is hoped to dedicate the building on

Portsmouth Parsonage Dedicated

This new $16,000 parsonage was recently dedicated by Virginia Synod Superintendent R. Homer Anderson for Pastor Dickson W. Taylor and members of First Church, Portsmouth, Va. Laymen kept costs down by volunteering labor and contributing materials

Jackson Welcomes Visitors

Recent visitors to Trinity Church, Jackson, Miss., were left to right, the Rev. E. E. Krebs, secretary of the division of American Missions for the National Lutheran Council; Miss Tollefson, parish worker for Negro Missions; and Dr. O. G. Malmin, editor of the "Lutheran Herald," ELC publication. The trio were en route to a conference on Negro Missions in Alabama

ndenhurst (N. Y.) Renovation

ntly undergoing complete renovation was church house at St. John's Church, Linden-, Long Island, N. Y. Improvements included ishing of all walls, floors and windows, in-ation of new lighting system, furnishing ch offices and kitchen modernization. The William E. Haegert is pastor

ner's birthday, Nov. 10, 1951, as one of events in the celebration of the sixtieth iversary of the founding of the seminary.

CLYDE G. STEELE

IOWA

ouncil Bluffs Dedicates Murals

THREE DEDICATIONS of importance have n held in Iowa Synod congregations re-tly: Two MURALS, depicting "The Nativ-" and "The Resurrection," were dedicated St. John's Church, Council Bluffs, April 8. ey are memorials to Mr. and Mrs. Louis ell, Sr.

Louis Grell, artist who painted the murals, d one of the donors, is recognized oughout the country as one of the fore-st muralists. Among the awards that he s received is the Municipal Art League of icago's prize for portraiture and the Harry ank prize of the Chicago Art Institute. has been a member of the faculty of the icago Academy of Fine Arts and the Chi-go Art Institute.

DEDICATION of the new parish house addi-n to St. John's Church, Des Moines, took ace April 22. Participating were Pastors J. Weertz, A. J. Beil, Ervin Bondo, and William Downey, son of the congregation.

AFTER WORSHIPING for 13 years in the Masonic Hall of the Morningside section of Sioux City, St. Luke's congregation dedicated its new church May 6. The sermon was preached by Synod President Fredrick D. Boldt, and the dedication was performed by Pastor Walford J. Stromberg. Other speakers were Pastors Thomas D. Rinde and William Eller.

Iowa Attorney-General Larson had his hand strengthened by the recent session of the state legislature in his crusade against gambling. Possession of equipment used in gambling can now result in cancellation of such licenses. Playing cards are not included in the list of forbidden equipment. Provisions of the law have already been invoked as the result of raids of officials.

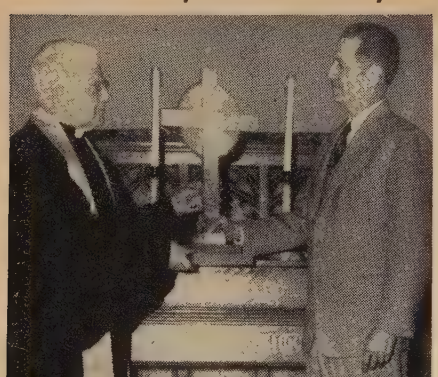
DR. J. O. SIMON has been serving as supply preacher for the Fernald congregation.

JOHN M. RECHER, JR., a member of the senior class of Hamma Divinity School, has accepted a call to become assistant pastor at

Family Reunion in Philadelphia

During sessions of Philadelphia Seminary's convocations last month a family reunion occurred when (left to right) the Rev. Paul Daugherty, of Butler, Pa.; his father, the Rev. E. H. Daugherty, retired, of Irvin, Pa.; his brother-in-law, the Rev. Carl C. Weber, of Camden, N. J.; and the latter's son, the Rev. Carl W. Weber, of Mayfair, Pa., got together for conversation

Pastor's Sparetime Hobby



During his spare time, Dr. Wayne Kantner (left) of First Church, Tiffin, Ohio, does wood-carving, recently carved an altar cross and candlesticks for the chapel of Tiffin State (Mental) Hospital. Above, Dr. Kantner presents his work to Hospital Superintendent Milton Smith

Trinity Church, Sioux City, and will begin his services June 1. Dr. W. A. Voss is pastor.

CENTRAL SEMINARIAN E. Gene Vosseler has accepted a call to become pastor at Missouri Valley. For the past year he has been serving as supply pastor. He will be ordained by his home synod (California).

A SERIES of election results in Newton, Iowa, has brought good-natured jibes against Pastor Fredrick D. Boldt about his secretly "setting up a dictatorship" over the community. First, Edgar Sersland, a member of First Church, was elected president of the Newton Chamber of Commerce. Then Fred Matthias, another member of First Church, was elected president of the Newton School Board. Later, Clarence Harp, Frank Dornsbach and Arnold Peters, all members of First Church, were elected mayor and councilmen respectively. Layman Sersland teaches a junior high Sunday school class, is a member of the evangelism committee and the Lutheran Laymen's Movement; Matthias teaches the young couples' Sunday school class and is vice president of the church council; and Dornsbach is a member of the church council and chairman of the finance committee.

FREDRICK D. BOLDT

NEW YORK

Conference Considers Salaries

ALBANY—At Eastern Conference spring convention in Atonement Church, Saugerties, President David Gaise pointed out that "the economic spiral which has upset our entire nation has not been without effect on our pastors and churches." A recommendation in his report "That we call the attention of the church councils and congregations to the serious problems faced by the pastors in these days of rising costs, and urge them to make regular adjustments of their pastor's salary" was carried unanimously.

Conference speakers included the Rev. Frank Gollnick, Dr. Walter Krumwiede, and Synod President Frederick R. Knubel, and Dr. Paul C. White, synodical secretary.

ST. LUKE'S CHURCH, Valatie, will celebrate its 125th anniversary in October. The church is to be completely redecorated.

The Rev. Clayton G. Van Deusen, pastor of Emmanuel Church, Albany, has been named by the National Lutheran Council to serve as the Lutheran chaplain for the new 1,000-bed Veterans Administration Hospital in Albany. The hospital was dedicated May 6. Recently dedicated was a set of cathedral chimes for the church organ, a gift of the LOYAL Club.

A BASEMENT has been put under historic Hartwick Seminary church. Much of the preliminary excavation was done by volunteers from the congregation.

IN A RECENT insurance rating survey conducted for St. Paul's Church, St. Johnsville, it was learned that in the estimation of the fire insurance writers their 102-year-old frame building was worth at least $40,000 replacement value. The council decided to do something about it. Council also increased the liability insurance on the pastor's automobile to $100,000-$200,000.

LUTHER S. STRALEY

nod Laymen to Hold June Retreat

COLUMBUS—Ohio laymen who have en-ed an annual retreat for the last two years, ll return again June 8-10 to the Wittenberg mpus for a session on church life and ork. "Only two pastors will be present," ys retreat chairman Ralph F. Wright, West rrollton—"Dr. Fred C. Wiegman, Holy inity, Akron, and Illinois Synod President armon J. McGuire." The retreat is spon-red by the synodical committee on stew-dship and beneficence.

Plenty of children for Ohio Sunday hools are promised for years ahead. The io department of education forecasts that blic school enrollment in the state will ow within five years to more than 555,000 youngsters. Eighty per cent of the crease will be in the first eight grades.

ST. JOHN'S CHURCH, Leesville, celebrated "Debt Free Day" on April 29. St. John's the only rural congregation in synod to ve a record of having paid benevolence in ll each year since 1920. Hamma senior

Pro Deo for Lindstrom Scouts

hree young Eagle Scout members of Trinity Church, Lindstrom, Minn., recently received Pro eo et Patria Awards. Shown following the resentation are: Scoutmaster Martin Peterson, agle Scouts Allen Wahlgren, Mark Haferman, ohn Magnuson, Pastor M. A. Haker

Bulletin Board Dedication

Dedicated recently by Pastor John Hofer (right) was this bulletin board, the gift of Mrs. Minnie Fehrman (left) and her daughter, Miss Cyrilla Hess, to Norwood Church, Cincinnati, Ohio

Harold Shank has been called as associate to Pastor Robert H. Miller.

W. H. KUNKLE, who served as treasurer of First Church, Galion, for 52 years, died March 19 . . . He had also served 30 years as Sunday school secretary and treasurer.

Two veteran pastors have recently joined the retirement roll: Dr. W. Rollo Boehringer has resigned from Bethel, Springfield, and Dr. E. Clyde Xander, former missionary superintendent.

THE LATE MRS. J. H. HYATT willed FIRST CHURCH, Springfield, $1,000. A similar gift was made to the Women's Missionary Society . . . MRS. CHARLOTTE DAMLOS has presented chimes to St. Paul's Church, Mansfield, in loving memory of her husband.

BETTY LEE DOELLMAN of Holy Trinity Church, Lakewood, has compiled the highest scholastic record of any freshman in the history of Wittenberg College . . . ST. JAMES' CHURCH, East Cleveland, has a $2,000 chancel remodeling project under way . . . THE 60-VOICE male chorus of First English Church, Mansfield, has made an album of eight selections with a professional recording company and is making it available through the church office, along with a picture of the chorus.

E. RUDOLPH WALBORN

A year after Lutherans of Parkrose (Portland), Ore., organized a new mission and named it Christ Church, the Vanport Flood struck the area in which many of the members lived. The disaster forced many families to move from the community, nearly wiped out all growth of the struggling mission. That's why the dedication of the new church building (above) at Parkrose was such an event (see "The Lutheran," Feb. 28, 1951), why Pastor Harvey Coovert and his members feel the whole project has been a "venture in faith." Pacific Synod pastors agree with the statement

ONTARIO

Brantford Groundbreaking Is Held

WHEN THEIR tiny church proved inadequate for growing needs, members of St. Matthew's Church, Brantford, decided on a bold and unusual move. They "swapped" their building for a converted house that stood on a prominent corner and was being used by a Nazarene church. Then, while they held services in a funeral home, they proceeded to tear down the house to make way for a new St. Matthew's. On April 8 Pastor Alvin Schweitzer turned the first sod on the rubble-strewn site. Assisting him were Canada Synod President J. H. Reble and K. L. Reinhardt, chairman of the building committee.

GROUND IS SOON to be broken for another St. Matthew's—a $250,000 parish hall in Kitchener. Members of the congregation (largest Lutheran church in Canada) pledged $100,000 during an April campaign to assure an early start at building. Plans call for a chapel, a fellowship hall, classrooms, and church offices.

COMPLEXITY of a synod president's job in trying to serve varied racial groups that come into his territory was vividly illustrated by a Sunday spent in Toronto recently by Dr. Reble. In the morning he preached in a German-English congregation; in the afternoon he conferred with representatives of Latvians, Estonians, and Lithuanians who had settled in the city; in the evening he addressed the local Finnish congregation!

ZEB TREXLER, of the ULC Stewardship Office, spent a busy three days in southern Ontario early in April, managed to address conferences meeting in Maple and Heidelberg, speak to gatherings in Kitchener and Stratford, make a radio presentation, and attend a Lutheran Laymen's Movement dinner at which three new Canadian members were received.

> Pastor Fred Mueller of St. Paul's Church, Hamilton, has probably met, befriended, and found jobs and lodging for more newcomers to Canada in the last five years than any other pastor. Latest of those to be welcomed by this energetic pastor were four young men from Germany—the first of a group of German nationals to be admitted to the country. Though Canada is still technically at war with Germany the immigration bars have been lowered sufficiently to allow certain of its citizens who pass political and other screening to enter the country.

DR. F. R. KNUBEL, president of the New York Synod, is to be ULC representative at the Canada Synod meeting in St. Peter's Church, Preston, June 5-8. He will be guest speaker at the laymen's gathering which this year will be held in the dining hall of the Lutheran Summer Camp at Edgewood Park.

NORMAN BERNER

PENNSYLVANIA

letic Program Promotes Goodwill

ANCASTER—Approximately 250 attended second annual banquet of the Lutheran etic Association of Lancaster at Grace rch. Trophies were awarded the champ teams for baseball, basketball, girls' etball, and dart baseball. "Woody" naugle, football coach at Franklin and shall College, was chief speaker. All of churches participate in this inter-church petition. A bowling tournament is being ected for the fall. Good fellowship, inynodical good will and mutual appreciaare cultivated by the sports program.

r. JOHN'S, COLUMBIA, celebrated its 70th iversary April 8. An attractive booklet uring pen sketches by Dorothy Cooper issued. In it members read of a pastor 40 years ago: "Dr. Genszler was a man h devoted to fishing—for fish as well as men. On one occasion on the river he got a funeral. As a matter of fact it was rvice for a GAR veteran and several orizations in addition to the family waited le the hour for the service arrived and sed—without the pastor. Half an hour r the preacher arrived—in old fishing and muddy shoes, after a hurried row oss the river and the trolley ride from rietta." The Rev. Reginald W. Deitz is sent pastor.

Two Latvian musicians, Ludmilla Ziedonis, violinist, and her brother, Valentins Ziedonis, cellist, who recently affiliated with Grace Church, Lancaster, presented a recital at their church recently. From 1944 to 1950, Miss Ziedonis was in Germany and played in the State University at Wittsburg. Since her arrival in the United States she has been studying at Capital University in Ohio. Mr. Ziedonis is a member of the Lancaster Symphony Orchestra.

THE EASTER SERVICE at Trinity, Ephrata, s the last service to be held in the present lding, erected in 1868. Demolition of the lding has begun in order to make room a $150,000 church.

THE REV. CELO V. LEITZEL, of Philadel-

CAMPUS

WATERLOO College's Board of Governors has decided not to relocate the Kitchener campus but to construct a new administration and instruction building that will include a chapel to seat 200. The old building will then be renovated to provide more dormitory and dining room space.

SASKATOON College and Seminary has been granted $10,000 by the American Lutheran Church. The money will be used for library purposes. The ALC co-operates with the ULCA and the Augustana Lutheran Church in theological education in Western Canada.

THE FIRST National Lutheran Council office on the West Coast will be opened in September in Berkeley, California, and will be considered the western regional office of the Division of Student Service. It will occupy quarters on the second floor of the new Lutheran Student Center on Bowditch Street, one block from the University of California campus.

CHICAGO Seminary's a cappella choir under direction of Prof. Robert Fischer has concluded a week's tour of Indiana Synod congregations, singing in Gary, Portland, Fort Wayne, Mishawaka, South Bend and Hammond. Earlier this spring they sang in a number of outstanding concerts in the Chicago area, including the Chicago Sunday Evening Club appearance of Dr. O. Frederick Nolde.

DR. HENRY O. YODER, Lutheran Student Pastor at the University of Michigan, has been chosen to lead a group of 10 selected students on a study tour of German churches this summer. The students will leave New York June 15, will return late in August, and will study the ministry of the church to students, refugees, orphans, as well as other services of the German church.

ILLINOIS University's Lutheran Student Foundation recently re-elected Professor F. C. Dietz, ULCA layman, to its board of trustees.

The family of the Rev. Royal E. Lesher (director of evangelism for the ULCA) of Ridgewood, N. J., will be well represented in the United Lutheran ministry within a few years. When Jack Lundin (right), half-brother of Bob (left), and Bill (center), Lesher, announced his intentions of taking up pre-theological studies at Wittenberg College, that made it 100 per cent! Bob, a Carthage College graduate, is currently a first-year student at Hamma Divinity School. Bill, a Wittenberg frosh this year, plans to enter Hamma at graduation from college. Jack's plans are identical with those of Bill

phia Seminary, was speaker at the Lancaster County Federation of Men's Bible Classes. The rally was held in New Holland.

A "RURAL INSTITUTE" was held at St. Luke's, Schaefferstown, April 17 at which Dr. William G. Mather, professor at Penn State, spoke. One of the outstanding features was a study of a Rural Survey prepared with the assistance of Dr. Mather. According to Chairman John E. Stambaugh, the survey included a study of salaries, parsonages, equipment, membership, and stewardship.

LAYMAN EDWARD SHOTZBERGER, president of the Ministerium Brotherhood, addressed the Lutheran ministers on "What Does a Layman Expect of His Pastor?" He stressed the spiritual qualifications of the ministry. The clergy expressed the hope that laymen, generally, would expect these qualities rather than the usual business and social requirements for "success." The address was mimeographed and distributed to the ministers.

THE REV. KENNETH F. FRICKERT became the pastor of Zion Church, Leacock, Apri 22. He comes from Moorestown, N. J.

A SHORTAGE of parish workers has kep Grace and Emmanuel churches, Lancaste and St. Paul's, Lititz, from securing assis ance for their programs through full-tim workers.

AT THE RECENT MEETING of the Lancast Conference, held at Trinity, Mt. Joy, th Rev. Warren C. Johnson, pastor of Nativit Philadelphia, delivered an inspirational a dress, followed by a discussion. Pastor Jam Harrison was re-elected president for fourth term. ERNEST J. HO

PENNSYLVANIA

Polcrack Heads Pottsville Conferenc

POTTSVILLE—Pastors Adam E. Polcrac Port Carbon, and Harold W. Engle, Mine ville, were elected president and secretar treasurer, respectively, of the Pottsville Co ference at the 57th annual convention he

Paul's Church, Orwigsburg, April 4.

THER LEAGUERS of conference held 11th annual spring convention in Trinhurch, Pottsville, on April 14. Parting were Pastor Kenneth J. Sharp, as; Dr. Emil W. Weber, Conference dent Polcrack. Miss Ann Klees, Hegins, hosen conference queen, and Ronald oodman, Port Carbon, was selected as unding Luther Leaguer. New conferl League president is Willard Sowers, rn, succeeding Donald G. de Quevedo.

E FIFTH WMS CONGRESS was held 21 in St. John's Church, Ringtown. shop leaders were Mrs. Roy L. Winters Miss Josephine Darmstaetter, president promotional secretary, respectively, of Women's Missionary Society of the Minum of Pennsylvania. Mrs. Charles Reinrt, on furlough from China, addressed omen at the dinner meeting.

Dr. D. I. Sultzbach, Sacramento, was given surprise dinner by members of St. Paul's hurch on the 25th anniversary of his pasrate. Pastor and Mrs. Sultzbach were reembered with a purse and other gifts. peakers included Conference President lcrack.

HE 32D CONVENTION of the ULC church ols in Schuylkill County was held April n English Lutheran Church, Pottsville. uote address on the theme, "Teach My le," was made by Philadelphia Semi- Professor Russell D. Snyder.

R. ROBERT C. DAVIS has resigned as aste pastor of Trinity Church, Pottsville, has accepted a call to the pastorate of aul's, Tower City, and St. Peter's, Rinerr. At a farewell service in Trinity Church unday evening, April 15, Dr. and Mrs. s were given a purse by members of the regation and were honored at an inal reception.

peakers included Robert C. Bader, Trin- Sunday school superintendent; Pastor am M. Schwartz, president of the Potts- Ministerial Association; Conference dent Polcrack, and Pastor Emil W. er. Pastor Davis was installed in the er City-Reinerton parish on May 6.

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CHRIST LUTHERAN CHURCH
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Sunday Worship ..... 10:45 A. M.
Rev. Richard A. Miller—Pastor

MESSIAH LUTHERAN CHURCH
Sixth & Forster Sts.
Harrisburg, Pa.
William VanHorn Davies, Pastor
Services 11 A. M. & 7:30 P. M.
Sunday School 9:45 A. M.
When in Harrisburg come to Messiah

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at
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H. STANLEY HOLMAN, Pastor
CHURCH SCHOOL ..... 9:45 A. M.
DIVINE SERVICE ..... 11:00 A. M.

THE FIRST ENGLISH LUTHERAN CHURCH

3119 W. Sixth St., Los Angeles 5, California
ALBERT B. SCHWERTZ, D.D., Pastor
Morning Worship, 11:00 O'clock

SEMINARIAN JOHN P. LESKO, Nesquehoning, has accepted the call to the Quakake Parish, succeeding Pastor Paul Billow, who has assumed the pastorate of the Urban Parish in the Danville Conference. Mr. Lesko was ordained and installed on April 22 by conference officers Adam E. Polcrack and Harold W. Engle.

THE REV. C. E. RUDY, pastor of St. James' Church, Ashland, and St. Peter's Church, Lavelle, for the past 25 years, has retired from the active ministry. He and Mrs. Rudy, with their daughter and son-in-law, will leave shortly for an 11-week automobile tour of France, Belgium, Holland, Germany, Switzerland, Italy and Spain.

AN ELECTRONIC CARILLON, with automatic player, has been presented to St. John's Church, Pinegrove, by Mrs. Atala Murdoch, in memory of her son.

ENGLISH LUTHERAN CHURCH, Minersville, has approved plans for an extensive renovation. The chancel will undergo alteration, the nave will be remodeled and repainted, a new organ will be installed, and the church school annex will be renovated. At the same time the congregation began preparations for observance of its 100th anniversary this November.

THE REV. WILLIAM M. SCHWARTZ, pastor of the English Lutheran Church, Pottsville, has been named chairman of the recently organized Protestant Commission on Scouting which will function in the territory of the Appalachian Trail Council, Boy Scouts of America, comprising most of Schuylkill County and a portion of Carbon County. Pastors C. Elwood Huegel, Orwigsburg; Charles T. Herman, Auburn; Robert C. Benner, Pinegrove; Carl A. Borger, Lansford; and Adam E. Polcrack, Port Carbon, are other members of the advisory group.

ADAM E. POLCRACK

PENNSYLVANIA

Average Communion Tops 400 Figure

WILLIAMSPORT—Easter was a glorious experience in many churches of the Susquehanna Conference. Thirty-one pastors reported 281 children baptized, 714 new members received, and 12,842 who received Holy Communion.

TRINITY CHURCH, Berwick; Grace Church, State College; St. Matthew's, Williamsport; St. Matthew's, Bloomsburg; Belleville Pa.

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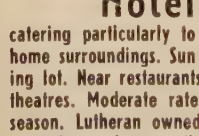

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Trinity, McAlisterville; St. John's, Lock ... and Messiah, Mifflintown, paid their ... quotas in full during the Easter season. ...ity at McAlisterville, and Grace at State ...ege paid 100 per cent plus.

...RS. MARIA SIMAITIS and her sons, Gervy... and Matrynas; Mr. and Mrs. Aleksander ...lenko, Mrs. Lissa Tirmann, Mr. Hillar... Leetma, and Miss Ernestine Krastins ... been received into Messiah Church, ...h Williamsport. Pastor Raymond Sha... reports that these displaced people fur...ed the flowers for the altar vases on a ...nt Sunday.

...ASTOR ROBERT NALE has received Mr. ... Mrs. Wilhelm Gubbis of Latvia into ...bership at Zion Church, Marysville, and ... and Mrs. Karlis Sovers of Latvia into ...bership at Christ Church, Duncannon.

Messiah Church, Clarkstown, has placed "The Lutheran" in every home of the con...regation and has given subscriptions to its ...members in the armed forces. This congre...gation is a part of the Lairdsville Parish but ...as been supplied by Pastor Adam P. Bing...aman since 1943. This congregation of 80 ...members paid its apportionment, its LWA ...quota, and its CHEY quota in 1950.

...T. PAUL'S CHURCH, Milroy, recently ded...ed a new organ in honor of the Rev. and ...s. Charles A. Lantz in recognition of their ...re than 27 years of pastoral service.

...RINITY CHURCH, Selinsgrove, is broad...ing the service each Sunday, April ...ough June, over Radio Station WKOK ...Sunbury. Trinity is "College Church" to ...quehanna University.

...MR. AND MRS. FRANK A. EYER, active ...mbers of Trinity Church, Selinsgrove, for ... years, celebrated their golden wedding ...iversary on April 10, were honored at a ...eption sponsored by the Women's Guild.

...A RURAL INSTITUTE for conference was ...d April 19 at Elysburg. Dr. William G. ...ther, of State College, was speaker.

...RINITY CHURCH, Milton, voted to call a ...sh worker beginning this September. She ...Patricia Rohm, who will graduate from ... Baltimore Motherhouse this month.

PAUL W. DE LAUTER

SOUTH CAROLINA

ULCA Prepares for H-Bomb Church

NORTH AUGUSTA, S. C., just across the river from Augusta, Ga., has become a focal point of interest for the Lutheran Church as well as for development by other interests. Property of value, well-located, has been purchased and a board missionary will be placed there within a few months. A survey discloses a number of Lutherans and also quite a number of unchurched. The population of North Augusta will soon be increased greatly (plans call for building more than 2,000 homes). Nearness to the proposed H-Bomb plant development makes this a section for considerable expansion.

ANOTHER AREA in which the Lutheran Church will benefit from the same development is Aiken. Our congregation there and Pastor John McCullough are on the alert

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From life at home to living with others
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The Rev. John H. Fray, D.D., President
Box K, Marion, Va.

to take advantage of the opportunities given them.

SERVICES ARE NOW being held on John's Island, near Charleston. Other suburban areas around Charleston will be investigated soon for future work. Also in the Southern Conference, Beaufort is being considered for development.

We'll have a new congregation in Camden soon. Board Missionary J. Shelton Moose is on the field developing the work.

DR. THOS. F. SUBER accepted the call to become pastor of St. Luke's Church, Prosperity, on May 1 after serving Zion Parish, Lexington, for nine years.

THE REV. JEFFERSON L. DRAFTS accepted a call to St. Paul's Parish, Pomaria, began his new work April 17. Pastor Drafts had been serving Union Parish, Leesville.

SOUTHERN SEMINARIAN Herbert A. Dunlap has accepted a call to St. Paul's Parish, Gilbert, will begin on June 1.

THE REV. J. A. KEISLER, JR., assumed his duties as pastor of St. Andrew's Church, Charleston, on April 22. Pastor Keisler has served Mt. Tabor Church, West Columbia, for 11 years.

THE REV. LUTHER H. JEFFCOAT, former pastor of Mt. Horeb, Chapin, began his work at St. Barnabas Church, Charleston, on April 22.

DR. F. WILLIAM BRANDT was installed pastor of St. Paul's Church, Columbia, April 15. Participating were Synod President Karl W. Kinard and Dr. John L. Yost, president of Southern Seminary.

With a confirmed membership of less than 200 the number present for Easter Communion was 240, thus setting a new record for Silverstreet Church, Silverstreet. The Rev. E. K. Counts, pastor, reports an attendance of some 400 for morning and evening services that day, and 176 present for Sunday school. This congregation will dedicate their new church plant soon.

A PREACHING MISSION was held recently at St. James' Church, Sumter. Pastor J. E. Roof was assisted by several former pastors, among them was Dr. Karl Kinard.

LWA Director J. Milton Frick reports 37 per cent of the 1951 quota raised in the first quarter. The drive is on to complete the task this month. Several congregations have already exceeded their quotas.

DATES for the synodical Luther League convention have been changed to Aug. 27-29 because of a conflict with the LLA convention in Iowa City Aug. 13-27. The South Carolina convention will be held in St. Stephen's Church, Lexington.

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DECEASED

Dr. Edward M. Potts

Dr. Edward McNeill Potts, retired Ohio Synod pastor, died April 12 at Orrville, Ohio. He was 80.

Born in Delmont, Pa., Dr. Potts was grad-

WORSHIP IN BEAUTIFUL

Saint John's Church

Allentown, Pennsylvania

William C. Schaeffer, Pastor *Beverly McClain, Parish Worker*

Maestro Giuseppe Moschetti, the Music

Sunday Service at 10 A.M.; Community Program, 7:30 P.M.

Organ Recital Broadcast 9:30 to 10 A.M.

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uated from Thiel College and from Philadelphia Seminary and was ordained in 1897. He served subsequently in pastorates in Baltic, Middle Point, Lewisburg, Toledo, Wapakoneta, Holgate, Tiro and Upper Sandusky, Ohio, and Coruna, Ind. He received his doctorate in 1904 from Northern Illinois College, Fulton, Ill.

Surviving are his wife, Mrs. Laura Berkey Potts; a son, Luther Potts, of Charlotte Harbor, Fla.; and a daughter, Miss Nellita Potts, of Orrville.

The funeral service was conducted in Augsburg Church, Orrville, April 14 by Ohio Synod President George W. Miley and Pastor Edward A. Bary. Burial was in Orrville.

CHANGES OF PASTORATE

CENTRAL PENNSYLVANIA SYNOD

BANES, ROLAND M. From Ferndale parish, Pa. To Dillsburg parish, Dillsburg, Pa.

KRAMP, PAUL F., JR. From Board of American Missions. To Messiah Church, Larchmont, Pa. 1 Valley View Lane, Newtown Square, Pa.

SHANNON, JAMES G. From Hamilton parish, Pa. To Middleburg parish, Middleburg, Pa.

Wright Recreation Hall

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Newberry, South Carolina

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13-16. West Virginia Synod. Jackson's Mill

14-16. Michigan Synod. Cross of Glory Church, Detroit

14-17. Illinois Synod. Faith Church, St. Louis, Missouri

14-17. Midwest Synod. St. Peter's Church, Hildreth, Nebr.

14-17. Pacific Synod. St. James' Church, Portland, Ore.

15. Brotherhood Convention. Rocky Mountain Synod. Canon City, Colo.

15-17. Rocky Mountain Synod. Trinity Church, Canon City, Colo.

15-17. Northwest Synod. Holy Communion Church, Racine, Wis.

15-17. Texas Synod. Trinity Church, Victoria

15-17. Wartburg Synod. Unity Church, Milwaukee, Wis.

19. Brotherhood Convention. Maryland Synod. Gettysburg Seminary, Gettysburg, Pa.

21-23. New Jersey Synod. St. Andrew's-by-the Sea, Atlantic City

21-24. Central Pennsylvania Synod. Trinity Church, Germantown, Philadelphia

21-24. Iowa Synod. Central Church, Mason City

21-24. New York Synod. Good Shepherd Church, Brooklyn

21-24. Ohio Synod. First English Church, Toledo

21-24. Pittsburgh Synod. Trinity Church, Northside, Pittsburgh

21-24. Ministerium of Pennsylvania. Trinity Church, Reading

22-24. Slovak Zion Synod. Dr. Martin Luther Church, Cleveland, Ohio

23-25. Maryland Synod. Church of the Abiding Presence, Gettysburg, Pa.

27. Brotherhood Convention. Kansas Synod. Camp Wa-Shun-Ga, Junction City

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IN CONCLUSION

THE ONLY EXPERIENCE I've had with gambling in the last quarter-century was one day in a hotel when I asked the clerk where I could buy a stamp. He pointed toward some machines on the desk, and very absent mindedly I put a nickel in the first one. Out came about 30 nickels. There was nothing I could do but put them in my pocket.

But that's the one and only slot machine I ever played. I have an intense dislike of gambling in every form. But I must admit that this may be merely one of my prejudices.

Recently a highly intelligent European wrote to me that he has read THE LUTHERAN carefully for a long time, and agrees with the editorial position of the paper except on two things: the U.S. sending an ambassador to the Vatican, and gambling. I can understand his thinking on the Vatican question, because he lives where the American idea of separation of church and state is not appreciated. But on the gambling question, I can't understand.

IN MOST EUROPEAN countries people spend a larger part of their money in gambling than we do in America. I saw a poor old woman in Poland pull out a wrinkled 10-zloty note that looked like the last one she had, and turn it in for a ticket in the public lottery. In Paris the government-conducted lotteries sell tickets all along the boulevards.

Nearly every adult in England places at least a few small bets every year, and the total is over $2 billion annually.

Roman Catholics say gambling is all right unless you wager more than you can afford to lose. They think the opposition of the Protestant clergy toward gambling is silly and narrow-minded Puritanism.

I understand how people can experience frenzied pleasure in watching a race if they have placed a big bet on their favorite. I also understand why poor people—who never in their lives may have as much as $100 in extra cash—can lighten up their drab prospects by dreaming of drawing a lucky number.

But I am convinced that gambling in every form corrodes a true sense of the value of dollars and cents. I believe money should be worked for patiently and honestly, and not secured without effort—either in radio give-away programs, stock market speculation, or at the racetrack.

THE CHURCHES have not spoken clearly about gambling in recent years, except to say they're against it. It's interesting to note that back in the late 20s when Americans were being drawn into the wild up-draft of stock-market speculation, at United Lutheran Church conventions there was much talk about marriage and divorce but not a word about gambling in the shares of U.S. Steel.

We need some fresh and rock-bottom studies of the dangers in gambling. And if the dangers are as great as I think they are, there should be constant explanation and warning to our people against them.

It's true that back in the old days in Pennsylvania some of our Lutheran churches were built by money raised in public lotteries. That's the way a big number of Roman Catholic schools and parish buildings are financed now. Most of the American Protestant churches officially frown on such things these days. But plenty of our people don't. We ought to think this thing out clearly in the light of New Testament truth, and then do something.

—ELSON RUFF

Old Age IS LIKE A DISTANT MOUNTAIN

We see its outline softened by fleecy clouds and its sharp crags concealed by a blanket of soft, smooth snow. The hard realities of its rough, ice-coated peaks and deep, treacherous crevasses are not visible so far away.

When we get there we find the climbing tortuous because we have not conditioned ourselves for it. Real success in life keeps pace with the march of our 40 earning years — from age 25 to 65. Success lies in living each stage of life without letting the trivial WANTS of today obscure the vital NEEDS of tomorrow.

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